

Coordinated Investigation of
Micronesian Anthropology

1947-1949

Grammar & Vocabulary of the Language
of Sonsorol - Tobi

FINAL REPORT of A. Capell

Pacific Science Board
National Research Council

N7-onr-291: T O IV & Viking Fund Inc

COORDINATED INVESTIGATION OF MICRONESIAN ANTHROPOLOGY

operates with financial assistance from
Contract N7-onr-291, Task Order IV
between

THE OFFICE OF NAVAL RESEARCH

and

THE NATIONAL ACADEMY OF SCIENCES

CIMA field work was conducted in Guam and in islands of the Trust Territory in Micronesia (1947-49) with transportation and facilities contributed by the Navy Department. Studies in anthropology as well as human and economic geography were carried out in cooperation with universities, museums, and research institutions under this project of the Pacific Science Board of the National Research Council, aided by financial assistance from the Viking Fund and other private sources.

CIMA Report No. 30

GRAMMAR AND VOCABULARY OF THE LANGUAGE
OF
SONSOROL - TOBI

A. CAPELL, M.A., Ph.D.
University of Sydney, N.S.W.

(Final report on work carried out under the Coordinated
Investigation of Micronesian Anthropology, 1948)

Lorillard's) GALLIEN OR GRAM.

INDEX TO GRAMMAR

	Page
Introduction	1
 <u>PART I: PHONETICS</u>	
Sound System:	
Vowels	3
Diphthongs	4
Homonyms and near homonyms	5
Accent	5
Harmony, Length; furtive vowels	7
Consonants	8
Loanword	9
 <u>PART II: MORPHOLOGY</u>	
Introduction	11
Pronouns:	
cardinal	11
suffixed	13
possessives	13
demonstratives	16
interrogatives	17
indefinites	18
relative	18
Verbs:	
The system in general	19
Tense and Mood	19
Negation	24
Derived forms:	
transitives	25
passives	26
causative	26
reciprocal and reflexive	27
directive	27
possessive	28
Nouns:	
derivation	28
number	30
gender	30
case relationships	31
Adjective Substitutes	31
Numeration	32
Adverbs	35
Prepositions	36

INDEX TO GRAMMAR (continued)

~~PART I: GRAMMAR OF WORDS~~

PART III: SYNTAX

Introduction

Noun phrases	SYNTACTIC ANALYSIS	39
Verb phrases		39
Simple sentences	also	41
Compound sentences	according	42
Complex Sentences	on the other hand	43
	finally	45

PART IV: SENTENCES AND TEXTS

not otherwise

39

41

42

43

45

46

~~PART V: GRAMMAR OF TEXTS~~

II	introduction	1
III	lexemes	2
IV	sentences	3
V	environments	4
VI	coordinational	5
VII	subordination	6
VIII	metalinguistic	7
IX	discourse	8

Lexemes at sentence and text level
host has child

sentences

coordinational connectives
sentences
environments
subordination
host has child
sentences
environments
subordination

metalinguistic levels

sentences

textual

subordination cases

metalinguistic environments

metalinguistic

environments

metalinguistic environments

THE LANGUAGE OF SONSOROL

INTRODUCTION

The language called in the following pages "Sonsorol" is one of four dialects spoken on the four small islands commonly grouped as the Sonsorol Group, situated to the south-west of the Palau Islands, in the southwestern corner of Micronesia. They form the western outpost of Micronesia, as far as the affiliations of people and languages are concerned. The four islands are closely related, and bear a fairly close resemblance in language also to Ulithi, and rather less to Truk and the Central Carolines. The language of all these groups forms together one sub-group of the Micronesian languages. With the languages of eastern Micronesia the relationship is less intimate.

The four islands are named as follows, the correct native term being given opposite to the commonly accepted European term, in a phonetic script which is explained in the opening section of this Grammar. They are:

<u>Common Name.</u>	<u>Native Name</u>
Sonsorol	Doŋo'sa:ru
Pul, Pulo Ana	Pu:r
Merir	Me'lel
Tobi	'Torovei.

The populations are small, and apparently are still on the wane. The islands form part of the American Trust Territory of the Pacific Islands, but formerly, from 1914 to 1944, they were part of the Japanese Mandated Territory. Previous influence was chiefly German. The remarkable thing, however, is that whereas foreign words introduced into Palau are mostly Spanish or German, those introduced into Sonsorol are mostly English. The islands are coral atolls, but phosphate is found on Merir and Tobi, and was worked by the Japanese. The population began to fall off rapidly as the result of an influenza epidemic in the previous period of German Government. The Germans moved a large part of the population to Palau, settling some on Angaur and some near Koror. The former settlement no longer exists; the latter is still near Koror, but many of the natives have now returned to their own islands. It is chiefly Pul that has been affected by this migration of inhabitants. One result of the move, which directly concerns the present work, is undoubtedly a tendency for the four dialects to mingle, or rather, three of them, for Tobi has more marked peculiarities of pronunciation and vocabulary.

The only work on these islands hitherto published is the volume and a half in the publications of the Hamburg Thilenius Expedition of 1908-10. The following is the title of the work in question: *Ergebnisse der Sudsee Expedition, 1908-10*, herausgegeben von Dr. G. Thilenius: II. Ethnographie: B. Mikronesien, Band 9: Dr. Anneliese Eilers: West Karolinen. The first "Halbband" takes in Sonsorol Pul and Merir, the first part of the second "Halbband" covers Tobi. Considerable bodies of vocabulary and song-texts are given in these volumes, and some notes on grammar, but there is no formal linguistic study. For reasons that will be explained, only partial use has been

made of them in the present study.

This study was carried out by the writer under the auspices of the "Coördinated Investigation of Micronesian Anthropology", sponsored by the American Navy in conjunction with the Pacific Science Board of the American National Research Council in the first part of 1948. At the last moment it proved to be impossible to obtain transport to the islands themselves, and so the entire study had to be carried out with members of the various island groups resident at Koror, the capital of the Palau Islands. Each island was represented among the number. As remarked, however, this mixing of the populations has without doubt led to a curtailment of dialectic differences, especially in the younger generation, which has never lived on its home islands. Consequently, Eilers' work has been used to provide material that can definitely be assigned to either Pul or Merir. At the same time, and this is important, Eilers' party did not make a particular study of the language, and their phonetics in many instances leave much to be desired. For this reason it has seemed unwise to let any point depend on Eilers alone. In the vocabulary, therefore, words taken from the work of the Hamburg Expedition are marked with (H) as a sign that the present writer did not collect the word in question. It has been possible to include in this way much vocabulary relating to the local culture which could not have been obtained at Koror, where the conditions under which the people live tend to orientate them away from their true culture.

Information was collected largely through the medium of Japanese, which the Sonsorol people at Koror speak fluently. Much use also was made of their knowledge of the Palau language. In particular, the working through with them of the large collection of sentences at the end of Bishop Walliser's Palau Wörterbuch provided a large amount of valuable material, which is included in this volume with other materials as specimens of the language in consecutive texts, as it is now spoken at Koror. Furthermore, some of the information was obtained through English. A number of the Koror Sonsorols speak good English, as well as Japanese, Palau and their own tongue. They show a high standard of intelligence. The chief of Sonsorol was also present in Koror Hospital during the time of the investigation, and helped considerably, although he does not speak even Japanese and had to have everything interpreted to him. It was intended that material for a study of the interesting intonational system should be obtained also, but the breakdown of a wire recorder at a critical moment prevented this, much to the author's regret.

Sonsorol has been a Roman Catholic Mission area for a considerable number of years, and the only published work in the language is a Catechism. The spelling of this is based on Spanish and is very inaccurate. The work therefore provided only a jumping-off point for seeking further information. A native named Santiago, however, rendered excellent service in the later stages of the study, especially in phonetics. A Sonsorol-Chamorro mixture, he was able, after being shown the author's phonetic system, to write texts in his own language without further assistance, and in many instances the occurrences of mixed vowels, especially a final *uy*, has been accepted from his spelling. Unfortunately he was not available in the earlier stages.

P A R T I: P H O N E T I C S
=====

The Sound System of Sonsorol.

The Sonsorol dialects are somewhat intricate to record by reason of the occurrence of certain sounds which are difficult for a European to hear. Outstanding is the very peculiar l sound. There are certain mixed vowels also extremely difficult to hear correctly. Some of the consonantal symbols thus must be taken as phonemic rather than strictly phonetic, i.e., the values of them vary within certain limits without any resultant change of meaning.

TABLE OF VOWEL SOUNDS

		FRONT	CENTRAL	BACK
HIGH	close	i	ɛ u	u
	open	ɪ		ɯ
MID	close	e	ø	o
	open	e	æ	ɔ
LOW	close	ä		
	open	a		

EXPLANATIONS.

- i: tense, close vowel, occurring in all positions: i:a, where?; mi:re, stay; m'asa'ri:, want. It is fully fronted. There are just a few instances, however, where it is drawn back somewhat, into a centralised position, producing a sound that varies between i and u. It can hardly be said that i has a phonetic value.
- ɪ: Meaning never seems to be dependent on this vowel, which sounds rather like the "y" in "pretty", but its occurrence in some words is fairly regular, e.g. fatɪr, a paddle; rəgɪr, near, as in rəgɪr' im, near the house. In these and other instances the vowel is sufficiently clear to justify its inclusion in the alphabet.
- ɛ: A relaxed vowel equivalent to the "i" in "bit". It occurs when not under the accent, or when very short and accented. Both types are heard in 'sirigit, a tree. Not in all instances, however, does an unaccented "i" become relaxed, e.g. iga'ra:ra, that yonder, in which the initial i is still fairly tense. As an unstressed final, also, the tense form may be found, e.g. xami, you (plural), wäripi, beach.
- ø: Is comparatively rare, and appears in the texts chiefly as the first element in the diphthong ei. Occasionally it is found in the body of a word, as a rule apart from the accent: yannejai, give me. It is found as a final in a few words, e.g. xale, or.

- e: Very close to the vowel of English "met", and no so open as the French vowel in "père". It is far the commoner sound of e. Examples are too numerous to call for listing here.
- ä: Actually between the vowel in English "man" and the fourth cardinal, the French "a" of "la". It is nowhere of phonetic significance, and is chiefly found in the neighborhood of palatal consonants, though not exclusively so. Examples are heard in 'jälim t, man, person; 'waripi, beach; 'mäsi, loom for weaving; 'pärt, dry; 'fäto:t, soon.
- a: Approximately the vowel in "father". It is unusual as an initial, all the dialects have developed a velar fricative x or v in front of what would be an initial a.
- ö: Very close to the English "o" in "or", but just a little closer, at least when short and unstressed, as in 'färäjom, your village and 'dinom, your mother. If the syllable is not closed by a following consonant, the vowel seems to be just a little more tense than in the preceding examples, e.g. xo, you (verbal pronoun, singular); and 'e ummayo, it is good.
- ø: Like the mid-front e, this vowel is not common as the more open variety, and is close to the "ô" of French "nôtre". It occurs largely in diphthongs, and rarely in some other situations, e.g. do'pi, cut.
- u: The open high back vowel is the English vowel in "put", but a little less relaxed. It occurs either under the accent or apart from it, e.g. 'muromur, to make fine by friction; 'podum, your body.
- ü: is the vowel in "moon", with full lip-rounding, and does not call for comment.
- u: the unrounded "u" heard normally in Japanese and Tamil. It occurs in any position in a word, e.g. esu ri, on top of, and it is particularly common as an element in the diphthong ū, for which see next page.
- ø: is the corresponding unrounded o. It ought, for consistency's sake, to be written e, but this symbol is less practically convenient. It stands in the same relation to o as u does to ü. It does not appear as an initial, but is common either medially or final.
- œ: A rare sound, it is like the French "eu" in "peur", "fleur", but without lip-rounding. It can be critical of meaning, e.g. tœ:t, a little, compared with tø:t, bathe.

There is a centralised low vowel, approaching the "u" in "but", but it has not seemed necessary to indicate this very rare sound, which has no semantic value.

DIPHTHONGS

The list of diphthongs in Sonsorol is rather long, and several of them are difficult for Europeans. Particularly such a form as a:i should be noted; it is one in which not only is the first element long, but the second is almost facultative. The following is the list of diphthongs:

æ	as in wæc, breadfruit.
äi	fäivi, woman
a:	wa'ñact, when
ai	maik, swordfish; 'taitci, tak precedence.
a:i	ma:tl, forehead decoration (contrast ma:l, coral).

ao	as in	wao, top; waoraor, sweat.
au		jau, needle; sauruai, my friend.
au		maur ^a , war; taud, puffer fish
a:u		sa:u, piece; ta'ma:u, bad
ei		lei, agent of action; i'tei, my name
e ^a		Tobi example, in Tilers, pada've ^a nan, tridaona
ou		woe, ratifer of house
øi		røi, coconut oil; Tobi ra'ñoriføi, fog. Sonsorol prefers øa, as in 'xaliføa, hibiscus, Ulithi 'xuliføi.
øa		Panno ^a , Palau; øaraprap, old woman.

HOMONYMS AND NEAR HOMONYMS

Listed in other languages, Sonsorol can show examples of homonyms. It would seem that these are not very numerous, but they include the following:

- | | |
|-------|--|
| nøja | 1. to chew betelnut; 2. a stick used in weaving. |
| øl | 1. a lobster; 2. to pull, drag |
| tatei | 1. to excel, precede; 2. to shave. |

Sometimes meaning depends on vowel length only, as in Sonsorol pa:x, excrement, and pax, to defecate - which loses its stress when combined with the verbal particle and so loses its vowel length - 'e pax, he defecates. Small differences in sound may produce serious differences in meanings, as the following pairs of words will show:

mák, tatooing	as compared with	ma:, kind of garfish
'panna, coconut leaf		Panno ^a , Palau
i'te:, my name		i'tøa? who?
teiføa, thirsty		taivøa, new
øøs, tired		øos, glans penis

Examples of apparently meaningless voicing and devoicing of consonants will be given later; the last pair of words but one above will show that a distinction between voiceless (f) and voiced (v) consonants may sometimes be important, though often it does not seem to be so.

ACCENT OF WORDS AND SENTENCES

Sonsorol has both stress and pitch accent or tone. The musical tone is more noteworthy in Sonsorol than in Tobi (and Pul and Merir usually agree more closely with Sonsorol), but unfortunately it proved to be impossible to make a study of Sonsorol tones by reason of mechanical difficulties, as already mentioned. It may nevertheless be said that tone does not serve to distinguish meaning in this language, i.e., it is not a tonal language, but at the same time the entire speech is rich in tone variations which only in part coincide with emphasis or other semantic elements. It appears to be emotional rather than linguistic in nature. A study of it is highly to be desired.

The stress accent is marked, but not excessively so; it is, for instance, not so strong as in English or Russian. While there can be little doubt that the accent normally fell on the last syllable but one in the older form of the language, at the present day it may also fall on the final syllable or the last but two. In these instances causes are at work which

could only be shown by comparative and historical methods, and which therefore fall outside the scope of the present study.

1. Accent on the Penultimate.

The bulk of simple Sonsorol words of two syllables carry the accent on the last but one. By "simple words" is intended words that do not carry suffices of grammatical import. The addition of such a suffix may cause the stress to change. In the following examples the accent symbol (') is placed BEFORE the accented syllable: 'faul^u, to do, make; 'dewwa, very; e 'lia, it is holy; yanneyeja'mami, give it to us; yapa'pala, to make a sign.

2. Accent on the Final Syllable.

Examples: me'ta, what?; ri'weis, child; ni'far, its meaning, purpose; ta'mor, a chief. Final diphthongs also carry the accent on their first element (i.e. Sonsorol diphthongs are 'rising'); i'tei, my name; fi'touw, how many?; i'tøu, who?; e tai'tei, he excels; va'pøa, have power. As a rule, where cognate words exist in other languages, it is possible to show that these accented final syllables were once not final at all, but that a syllable has been lost. In some instances a combination of words with another following raises a final vowel which is not normally heard. Such "facultative" vowels will be treated below. In other instances comparison shows that morphological considerations lie at the root of what seems to be a phonetic peculiarity, e.g. do'pi, to cut (wood) is really a transitive form, in which 'dopi has received another final i as a transitive sign. The same applies to m'asa'ri:, to want; vatoa'ai:, to destroy, spoil.

3. Accent on the Antepenultimate.

Sometimes the stress is laid on a syllable more than two from the end, e.g. 'jälimat, man, person; ti'narago, put away, go away with; 'kamara, his actions. These words are fairly numerous and must be learned by hearing. Sometimes it is possible to suggest reasons for antepenultimate stress, but none that are any use to a learner. As a matter of fact such words are not really but only apparently numerous, being rather common words. The basic rule of the language is still that the stress falls on the last syllable but one of a word.

Occasionally accent may serve to distinguish words, e.g. 'färue, to draw, tattoo; fä'røe, island, village.

4. Sentence Stress.

Not only has the accent of the individual word to be learned, but also the effect of combining words in sense-groups. Such combinations often involve a change of the stress, which listening suggests may line up with the pitch or tone pattern of the phrases. One characteristic trait of sentence stress is the throwing back of a major accent on to the verbal particle, which from the point of view of sense would not be expected to carry an accent at all. In the examples following only the sentence accent is marked for the sake of simplicity, the individual word stresses being neglected:

limara daba 'e java, two ducks are swimming
i kiatø du: Papa Dios^a ra 'e yada pipie ri pøu, I believe God the Father has all power (a phrase from the Catechism).
pipie ri titin^a 'e mori vanava, every word has been said.
fitouw na 'e mire? how many of them are there?

Some words are enclitics, e.g. me'ta-me? what? (as against the simple me'ta), in me'ta-me xai rama? what are we to say?; frequently i:a, where? advances the accent of the preceding word towards itself by a syllable, e mi'r^e-i:a? where does he live? where is he?

5. Vowel Harmony.

Although the idea that vowels of a root and its affixes should harmonise is not a general principle in these languages, there are occasional examples in which a vowel of one syllable is made to harmonise with the vowel of the preceding syllable. Thus, me, a defining particle (see Syntax) may become mo, as in me'ta me i:a kara? What does he know?, but me'ta me xo kura? what do you know? The relative particle we appear as wo in a similar manner in the combination wo xo, "thou who", and the indefinite tense particle bwe becomes bwo before a back vowel: e mweri e bwo at^a, it looks as though it may rain. This change sometimes occurs in a context that still awaits explanation, e.g. e bwo weti papai, wait for father; e bwo kie ra rama'mami, speak thou to us. Probably e in each case should be xo.

6. Vowel Length.

Vowel length is often very noticeable, e.g. in m^Wasa'ri:, want, but it seems only rarely to have semantic value. One instance in which it does has been given above.

7. Furtive Vowels.

A particular feature of the Sonsorol language is the occurrence of vowels that, while not whispered as a rule, as yet only slightly heard and sometimes not heard at all. They are best called "furtive" vowels, and in this Grammar they are written somewhat above the line, as a¹, ma¹, etc. Strictly speaking they should be written half-size, but this is cannot be done on this typewriter. Such furtive vowels may occur:

1. as finals, after a consonant,
2. after a full, generally long vowel, and before a consonant, when they are acoustically similar to falling diphthongs,
3. after non-final consonants a furtive i or u produces palatalisation or velarisation (respectively) of the consonants.

Examples:

1. furtive diphthongs: ma¹l, forehead decoration; tala¹k¹, to sail (intr.); ita¹l, their names. The last example shows that the vowel is only furtive and not a real diphthong, because the stem is ita-, name, and the suffix -l or perhaps -l^e, their.
2. after final consonants: tala¹k¹, to sail; yametak¹, sick; lil¹i, to marry (li = spouse); xotiw^u, east; jätl¹, the chin; fitek¹, work; rabat^o, snake; naidir^e, edge of canoe; 'talebw^{or}u, first month of the year; tali'ar^e, outermost bar of outrigger.

Such furtive vowels are fully voiced but faint, and as a rule not whispered at all. Sometimes dialects differ in the presence or absence of a furtive vowel, e.g. Son. ma¹k, Tobi ma:k, a large needle fish, swordfish variety. The same division is found in post-consonantal furtive i: e.g. Son. pa:x, Tobi p¹ax, excrement.

3. A furtive i after non-final consonants. The commonest examples are the combinations g¹i, k¹i, ŋ¹i. The last sound is very rare in Oceania but examples are to hand in Sonsorol, and the resultant combinations sound as though a 'y' had been slipped in after the consonant: 'ŋ¹i:tu, cotopus, sounds rather like 'ngyi:tu'; 'pak¹i, travelling basket, rather like pa-kyé (in French spelling); raig¹i,

bracelet, as rai-gyé'. Even after an initial long consonant such a furtive vowel is possible; the verb 'to carry' is heard as k:a or k:¹a (to be spelled as kka or kk¹a).

A furtive u may perhaps be better written as a small 'w' in such combinations as b^w and m^w. In some instances the sound appears to be more marked and of more regular occurrence: in these the 'w' is written on the line as a full letter, e.g. b^we, indefinite verbal particle, as against the conjunction ba or b^wa, that. So m^wasa'ri:, to want (Sonsorol and Merir word only).

What may be called an occasional furtive vowel or facultative vowel is heard in many instances after a final consonant when a following connected word begins with a consonant, e.g. 'jälimat, man > 'jälimat^ara, that man; pat, a piece cut off > 'pat^ari ta:ri, a piece of rope. Vowels of this type are exceedingly common, and in most cases can be shown to have been the original final vowels of their respective words. They are best called "facultative" vowels, as they are revived only under certain circumstances, and the vowel that thus becomes a break between two consonants is determined by the original vowel ending of the word.

TABLE OF CONSONANT SOUNDS.

	Labial	labio-dental	dental-alveolar	palatal	velar
Plosives	p, b		t,d	c	k, g
Nasals	m		n		ŋ
Fricatives		f, v	s (z), ʃ (θ)	j	x, y
Lateral			(l)		(ɬ)
Rolled				r	
Continuants	w				(w)

Some of the consonants call for explanation. The group of labials is practically the same as in English, but they are never aspirated. The same is true for the labio-dentals. There is a certain instability about f and v; especially in Tobi there is a tendency towards v. The dental-alveolar plosives are, as indicated, a little variable in their formation. The t tends to be dental; d, however, is interdental, something like English th in there. The strict phonetic symbol for the latter is ɬ, but the value of f 'th' is so regular that a simple d may be printed with the understanding that it is always to be made interdental. There is a tendency to use z for it in Pul, but this happens only very occasionally in Sonsorol. Similarly, Sonsorol f is frequently replaced by w in Pul. The fricative ʃ becomes s in some types of speech. Sonsorol s tends to be a little palatalised; in Tobi it is replaced by the Palatal plosivo c (not heard in English, but resembling a very light ch, e.g. Son. sa'yai, fish > Tobi ca'yai; Son. fa:s, pandanus > Tobi va:c. The unvoiced 'th' as in 'thick' (symbol θ) is heard quite often in conversation as a variant on ɬ in all dialects, especially at the beginning of a phrase or in an isolated word which commences with this sound. It does not need to be shown in spelling because it has no semantic value.

The symbol j is used with the value of y in English 'yes'. The two symbols x and y are the unvoiced and voiced velar fricatives - the former the ch heard in Scottish loch. The voiced v is very common, and although to some extent it seems to interchange with x, it may also stand by its own right in many words. The natives write a g for it, not distinguishing it from a hard g, but for x they have been taught to use the 'h' as in Spanish, because the Mission was Spanish. The v is substituted in Tobi for the l of the other three islands, because the Tobi people can not pronounce the peculiar Sonsorol l. Thus li, spouse, becomes vi at Tobi; jälimat, person, becomes jayimat, and so on. This is a regular sound-interchange. The velar v also replaced k at times in Sonsorol itself: fi'teki, work, may be heard as fi'toy(i) but not as fitex(i). The 'l' is very peculiar, and it is characteristic of the Group (except Tobi). It is shared with Ulithi. It is at once palatal, like the ll in continental Spanish, and velar. The Hamburg Expedition had trouble with it, and while they sometimes write a plain 'l', they almost as often write 'gl' - as did the present author in the first stages of his work. But the natives regard the consonant as a single sound, and not a combination of two. The symbol l̄ suggested in the Table is not very appropriate, because the sound is not that of English 'people' at all. In general a plain l̄ can be used in printing because the sound has no competitor in the language, and it will be used in this study. Phonetically the sound may be described as a palatal l with simultaneous velar friction. The r is slightly rolled at all times (not just flapped). The n̄ is the velar nasal of sing; ng as in finger also occurs.

Consonant Length.

A consonant may be lengthened exactly as a vowel can, and this occurrence is noticeable in all the dialects. It may be initial or medial, but not final. Initial lengthening often becomes practically final by the combination of preceding morphemic elements with the word bearing the initial lengthening, and probably as a matter of history that is how initial lengthening arose. To the native, that is to say, the consonant is really not initial but medial. Thus '(m)mayo, good, is usually heard in the form 'c mmayo, he, she or it is good, or, e.g. 'xo mmayo, you are good. The following are examples of consonant lengthening:

- '(m)mori, to laugh, as against me:ri, clew line of sail.
- '(m)masa, a boil; '(m)mäni, remember (but reduplicated as 'monimoni).
(k)k¹a, to carry, as in 'ikk¹a, I carry).

Medial lengthening is seen in:

minna, that, (near you), also heard as menna and sometimes even mena, in each case with a very close e, apparently depending on degrees of emphasis, and coming under rules of sentence phonemics; 'xammat, to bale a canoe; 'xammasuc, to close a door; 'panna, a coconutleaf; Pan'nø, the Palau Islands.

In such words lengthening is usually easy to hear, but in very quick speech it may sometimes be overridden. The above lists are, of course, far from exhaustive.

LOAN WORDS

In the vocabulary will be found quite a number of foreign loanwords. The interesting point about them is, that whereas in Palau such words are almost all Spanish, German or Japanese, in the Sonsorol Group they are nearly all English. Where, in Palau, the Malay word bras is heard for 'rice', in Sonsorol the English rais is heard. The verb 'sing' and the noun 'singing' were given as 'singon'. The natives insisted that this is a real Son-

sorol word - which is extremely hard to believe. Amongst such English loanwords from English, whose history is entirely unknown, will be found, e.g. katem (phonetically k^at^em), 'cut 'em', for 'knife' (though there are native words also); wasi or was⁴ for 'wash', 'sukyorkin for 'sugarcane'. For the last, Palau has an Indonesian root. Some objects not found in Sonsorol but imported from Palau, have modified Palau names, e.g. bu:, betel nut. The word for "spirit", "ghost" is also Palau: 'jar^od⁴', Palau ya-lid, Indonesian (h)antu. As Indonesian n become l in Palau but not in Sonsorol, this is clearly a direct loanword from Palau. Presumably this betokens the importing of certain religious ideas from Palau, for there is also a Sonsorol word 'toutub^c'.

P A R T I I L: M O R P H O L O G Y

Introductory

The morphology of Sonsorol as treated in these pages calls for a little explanation as to its order. It is to be recognised always that the categories of Western European grammar ought not to be applied unchanged to native languages. In many there is not the hard and fast distinction between parts of speech that are found in English or Latin. In many languages such divisions answer to no reality at all, when a grammar is drawn up along conventional lines, with chapters on nouns, adjectives, adverbs, and so on. In others, again, the relative importance of what parts of speech can be predicated, is different again from that of English or the classical languages. In Sonsorol the pronoun must be thoroughly understood before any grasp of the language can be attained. A sentence can be made without a noun, sometimes even without a verb, but not without a pronoun. No verb can be used without a pronominal particle before it; the pronoun enters into the expression of possession and frequently of the verbal object. It is the only element of the language that makes any approach to inflection.

For such reasons as these the pronoun is treated first in this grammatical sketch, and the illustrative sentences then becomes clearer to the student. The term "cardinal pronoun" has been used in preference to "personal ronoun", because in Sonsorol as in other Oceanic languages person is found in other types of pronoun than 'I', 'you' and 'he'.

I. THE PRONOUN

Pronouns in Sonsorol are the key to the language and must be thoroughly understood as a preliminary to mastering the structure of the language itself. Given these, the rest of the structure is simple. Pronouns may be divided into the following kinds:

- A. Cardinal Pronouns.
- B. Sufixed Pronouns.
- C. Possessive Pronouns (and adjectives)
- D. Demonstrative Pronouns (and adjectives)
- E. Interrogative Pronouns (and adjectives)
- F. Indefinite Pronouns.
- G. Relative Pronouns.

They will be treated in the order listed here.

A. CARDINAL PRONOUNS

The cardinal pronouns do not vary much from dialect to dialect, except for the normal phonemic change of Son. l to Tobi y. There are two numbers, singular and plural, and no regular provision is made for a dual number, as in most Melanesian and some Micronesian languages. After the simple forms, certain rare compound forms will be noticed. The first person plural calls for special attention. It is divided into inclusive and exclusive forms, and the distinction is vital. The inclusive first person includes the person addressed ('you and I' or 'we and you') while the exclusive first person excludes him ('he or they and I, but not you'). This in English, "we"

"will go the beach" is ambiguous, it may or may not include the person addressed. In Sonsorol, if all are to go, including the person addressed, I say kis; if the person or persons spoken to are not go, I say xamom. The inclusive, therefore, is always used in Prayers. In the Lord's Prayer, for example, "give us", "forgive us", "lead us" must be exclusive - otherwise it would imply that God was part of the object of all these acts. This use is found in all Oceanic languages with very rare exceptions, such as Gilbertese, but is much less common in New Guinea languages. It also occurs in Australia.

The following are the Cardinal Pronouns in the four dialects.

	SONSOROL	PUL	MERIR	TOBI
Singular	1. <u>na:n</u>	<u>na:n</u>	<u>na:n</u>	<u>na:n</u>
	2. <u>xere</u>	<u>gore</u>	<u>yete</u>	<u>ko:re</u> , <u>ko:r</u> , <u>kic:ra</u> .
	3. <u>i:c</u>	<u>i:c</u>	<u>i:c</u>	<u>i:c</u>
Plural incl.1.	<u>kis</u>	<u>gisc</u>	<u>yis</u>	<u>kic</u>
excl.1.	<u>xamom</u>	<u>xamom</u>	<u>xamom</u>	<u>xamom</u>
	2. <u>xamik</u>	<u>xami</u>	<u>xami</u>	<u>xami</u>
	3. <u>ile</u>	<u>ile</u>	<u>ile</u>	<u>ive</u>

There is no distinction of gender in the third person; i:c may be he, she or it. Certain compounded forms of these pronouns exist, e.g. xai'rowa, "we indeed", which is a compound of the verbal pronoun with dowa, very. The word saka, 'only', may also be added to the cardinal pronouns themselves to produce an emphatic form na:n'i saka, 'I alone', 'I myself', 'I for my part', e.g. na:n'i saka i ya ba:y, I saw it myself. So, too, ko:ra saka or xere saka, and similar other compounded forms. Saka is also used with numerals to strengthen or make them exclusive.

The cardinal pronouns are used as a rule only when a certain emphasis rests on the pronoun. They must always be followed by a verbal pronoun if they are the objects of a verb (see under 'Verbs'), or preceded by a suffixed pronoun (see next section), if they are objects, but in each case the verbal or suffixed pronoun is normally sufficient without a cardinal pronoun. Thus if one says 'i bwito, 'I'm coming', that is normally sufficient; if one says na:n i 'bwito, the implication is 'I at any rate, am coming, or 'I but not you are coming', etc. Cardinal pronouns before verbs are therefore rare in all Oceanic languages.

If stress needs to be placed on the number "two", it is expressed after the plural prnoun, linked to it with the ligative particle me. Thus "we two" is kis me di limar, lit. we (who are) we-two-people; for "we three" it is possible to say kis me di dorumar. (This note is based on Eilers; the present writer found it very hard to get agreement, but was given such a phrase. Apparently Eilers found trouble in Merir, for she gives yete ma na:n, 'You and I' as inclusive, and yete na jädimor, 'you and the man' as exclusive, i.e. you and he. Such forms, that is to say, are not normally used in Sonsorol, as they would be in most Melanesian languages. They have to be compiled when needed).

Suffixed Pronouns.

Suffixed pronouns may indicate in these language either a possessive relationship or the object of a verb, and the forms differ to some extent in each case. The objective forms may be considered first, as the possessives lead to one of the most difficult aspects of the language. The object indicated may be either direct or indirect, as in "he sees me" or "he gives to me." Sometimes the stem of the verb is modified in the process of receiving the objective suffixes. The forms of the suffixes are the same in the dialects, except in the third plural, when there is the normal change of l to y in Tobi. They are as follows:

Singular, 1. <u>i</u> ci	2. <u>-yo</u>	3. <u>-ja</u> , <u>-jo</u>
Plural, 1. incl. <u>-yis</u>		
1. excl. <u>-mami</u>	2. <u>-yami</u>	3. <u>-i:l</u> .

There is slight variation in the form of the third person plural, apart from the Tobi change to -i:y. Sometimes the i unites with a preceding vowel to form a descending diphthong, as in -a:l, sometimes it is linked to the verb by means of -o-, as in xadicil, bring them, sometimes it links immediately with a preceding -i-, as in m'awas'ri:l, want them. Examples:

<u>i:c bwe</u> <u>yau-jo:i</u>	he tells me
<u>yau-yo</u>	tells you (singr.)
<u>yau-je</u>	tells him, her, it.
<u>yau-yis</u>	tells us (incl.)
<u>yau-mami</u>	tells us (excl.)
<u>yau-yami</u>	tells you (plur.)
<u>yau-l</u>	tells them.

If the verb has a noun object, the pronoun object may still be inserted in an anticipatory manner. It does not seem compulsory to do this in Sonsorol, as it is many Melanesian languages, but one finds, e.g. i'tø mara'gara xo m'asa'ri:l? who are those (whom) you love? E m'asa'ri:l loi tipanjaki, he loves them the upright, the good-hearted. In the former example the suffix makes up for the absence of a true relative pronoun in Sonsorol, but the second is a case of an anticipatory object. It is also correct, however, to omit it: i m'asa'ri: loi fitoki ri monja, I want someone to do the cooking (for m'asa'ri:jo). Apart from the third person singular, the uses are fairly constant, e.g. c wauti-ci, he hit me; yannejai, give me; i bwe yanneyo, I give (it) to you; xadije, ask him; i tø karaye I don't know you (or understand you); me'ta me c vari:l jälimat? what did he give the people? E varikis, he gives it to us (incl.). (In the last example the root of the verb is slightly irregular, appearing as both yan- and yar-.)

If a verb is followed by an adverb, it is usual to transfer the pronoun object to the adverb: i m'asa'ri: dewwa:l, I love them very much; c pari dowwakis, he helps us a lot. This is common practice in Oceanic languages.

C. POSSESSIVE PRONOUNS

There is more than one way of expressing possession in Sonsorol. The first method is by the suffixing of pronoun to the noun or to a separate possessive-noun root. Thus mata-i, my eye, but jaro-i ta:xi, my rope. In each instance a suffixed pronoun is used, but in the first it is added directly

to the stem of the noun, in the second to a separate noun of possession, in this case jar.. The former are called suffixed possessives, the latter independent possessives. Nouns which take suffixes are shown in the Dictionary with a hyphen, e.g. mat-, eye.

i. Suffixed Possessives.

The su fixed possessives in the Sonsorol dialects are as follows:

	SONSOROL	PUL	MERIR	ROBI
Singular	1. -i	-i	-i	-i
	2. -m	-m ^u	-m	-m
	3. -r ^a	-r ^e	-ra	-r
Plural	1. incl.	-s	-s ^o	-s
	1. excl.	-memi	-memi	-mem
	2.	-mi	-mi	-mi
	3.	-l	-l ^e	-y

There is some variation in the vowels preceding the final consonant or vowel of the suffix, which will be discussed below. The above are the skeleton forms.

The suffixes are used with parts of the body and relationship terms. In most Oceanic languages they are also used with parts of a whole, and this is the usage in Truk, but in Sonsorol a difference has developed which will be explained later. There are, however, some less obvious uses of the suffixed forms in Sonsorol, e.g. with im, a house, which is neither a part, like a limb, nor an inseparable natural possession like a relative. The use is found in some Melanesian languages as well as in Micronesia. Examples of each use:

1. parts of the body: matai, my eye; pei, my arm; sai, my blood.
2. relationships: papai, my father; neirai or dirai, my mother; rai, my child.
3. others nouns: imwei, my house; pilinei, my hat; wai, my canoe.

The forms of the suffixes may be judged from that of the first person singular, which may end in -ai, -ei or -i. The following examples will show the variations in the final vowels in each case:

	BLOOD	ARM	TOOTH
Singular	1. sai	pei	ni
	2. sam	poum	nim
	3. sar ^a	paar ^a	nira ^a
Plural	1. incl.	sas	nis
	1. excl.	samemi	nimomi
	2.	sami	nimi
	3.	sa: ^{il}	ni:l

Sometimes there is slight variation from these norms, e.g. itei, jv name, gives ita:r^a, his or her name; and imwei, my house, is similar; li, my spouse, gives l^um lir^a, etc. Actually these vowel changes rest upon phrase rhythm.

Mental characteristics are regarded as inseparable possessions, justifying the use of suffixed pronouns, as shown, e.g. in busos, our folly, from bus, silly, mad (really an adjective functioning word as a rule); tatara:^{il}, their evil; tematasy, our sins.

their evil; *tama:us*, our sins.

The question of final vowels is always difficult to solve in Sonsorol. A final -i on -memi would be expected from comparison with other languages, but although often written in the Catechism, it is hardly ever heard in practice.

What objects are regarded by the native as sufficiently closely possessed to require suffixed pronouns is not always obvious to Europeans. Some less apparent cases are shown in, e.g. *xamalei*, my sweetheart; *polinei*, my hat; *avei*, my clothes, my shirt; *wai*, my canoe. Attention must be paid to the forms as given in the Dictionary.

ii. Independent Possessives.

Nouns other than those indicating parts of the body, relationships, or close or valued possessions, take independent possessives. In many languages there is only one or perhaps two such, but the possessive noun-roots in Sonsorol are numerous. The roots are themselves nouns, to which the suffixed pronouns already given are added. They are descriptives, i.e. they describe the type of object to which reference is made. Thus, the root *yosa-i*, my, is used with fish foods, and is connected with the verb *yasausa*, to eat fish; *rai*, my child, is used with children and other dependents, including pigs; *talei*, is 'my' with belts. The following possessive nouns are found:

1. ja- i	General possession, not covered by any other class
2. kare- i	Food in general, except fish
3. yosa- i	Fish food
4. rumei- i	Things to drink
5. wa- i	Canoes and other vehicles
6. ra- i	Children, dependents
7. talei- i	Belts
8. kie- i	Sleeping mats.

Similar groupings of possessives are found in Ulithi and Truk, but in Truk the list is longer than in Sonsorol. The following are Sonsorol examples:

1. *jai mæ*, my breadfruit (as a possession -- to eat would be *karei mæ*); *jasa ta'mor*, our chief(s); *jai yøvø*, my bracelet. This is the commonest possessive.
2. *karei manau*, my food; *karei tabak*, my tobacco; *karei fado*, my banana. Sometimes used alone to indicate food: *c wola karami?* Have you any food? (Actually the sound here becomes fricative: *c wola yarami?*).
3. *yosai i:y*, my fish, and with names of particular fishes.
4. *rumei sare*, my drinking water (*jai sare* would be water for any other purpose); *rumei sigaret*, my cigarette, because Sonsorol follows most Oceanic languages in using 'drink' for 'smoke' as a verb.
5. *wai*, my canoe; *wai jeep*, my jeep; *wai 'motoka*, my motor-car.
6. *rai*, my child; *rai riweis*, my boy; *ra ri itøu peigⁱ ra?* Whose is that pig?
7. *talei uv*, my loincloth (as against *avei*, my clothing); *talei kurias*, my belt.
8. *kiei sobu*, my sleeping mat.

It will be seen from some of the examples given that a change of meaning may result from a change in the possessive used with a given noun. Thus, *jai fado*, my banana (simply as a possession--); *karei fado*, my banana (as a food). In a few cases the word used varies in a way not found in English, as in the case of the coconut, for which different names are used at different stages of its growth. Thus the fruit in general is called *wane*,

and one would say jai wanta, my coconut; but the green nut for drinking is rutphi, and one would therefore say rumei rutphi, if one were about to drink a green coconut. Again, tabak, tobacco, is regarded as food and takes karcia as possessive, but sigaret, who smoke is drunk in, is regarded as a drink and takes rumei. These usages are common in other parts of the Pacific such as Fiji.

D. DEMONSTRATIVES

There are two kinds of demonstratives in Sonsorol, one which stands by itself, and so functions as a pronoun, and the other which depends on a noun, and so functions as an adjective.

i. PRONOMINAL DEMONSTRATIVES.

Demonstratives can be arranged for personal variations in Sonsorol, and set out side by side with the cardinal pronouns, as follows:

PRONOUN	DEMONSTRATIVE
Singular 1. na:n	me:re
2. xore	mina
3. i:c	iga'ra:ra.

Thus me:re is 'this', near the speaker; mina, 'that' near the person addressed, and iga'ra:ra, 'that yonder', near the person or object referred to. The two latter are not regularly distinguished in English, and their use is something to be learned by practice in Sonsorol. The 2nd. person form also varies in itself. It is often heard as mona, minna, and it may also add the -ra which marks the third person: i m^wasa'ri: mi'na:ra, I want that one (which you have). There is no distinction of gender or number in these demonstrative pronouns (although there is distinction of number in the adjectival forms). Examples: meta me:re? what is this?; meta iga'ra:ra? what is that? itpa iga'ra:ra? who is that yonder?; yannejai mi'na:ra, give me that (by you); xacato mina:ra, bring that one (near you); xale xo faula me:re? did you make this ('xale' merely asks a question); xore itpa mona? who are you (there)? An extended use is found sometimes, as in mena di d^wl^u ba..., when we say...; in the matter of our saying..., e.g. me'ta ni-far men e d^wla ba... what is meant when it is said that ...?

ii. ADJECTIVAL DEMONSTRATIVES.

As adjectival words follow the noun they qualify in Sonsorol, so do demonstratives used adjectivally. There are several forms of some of them, especially the words for 'this'. The words are:

this: iere, i, e	those: gaie, vai
that (i) near you: ra, er	those (i): gar ^a , var ^a
(ii) yonder: rara	(ii) ga'ra:r ^a

Examples:

pe:pa iere, this paper or book; pe:pa er, that paper; riweis i, this child; jalimat er, that person; faraje i, this village; xo bwe jammiri da'lamire 'r, wash out those flasks; xo bwe westil xapiteki var, rinse those things; faini ramu var, kill those mosquitoes; 'e wile ni pata ri fada ya-ra:ra, it is between those stones.

Amongst other examples, one compounded form should be noticed, i.e. marava-ma, those people, compounded of mar^g, man, and ga'ra:a. The singular is mare'r. mare'r e m^wasa'ri:, this man wants it; tama:al^g mara'va:ra, the offences of those people; it^u mara'vara xo m^wasari:l? whom do you love? (lit. who those-persons you love-them); me'ta ni'far ni ru:tur e? What is purpose of this fence? me'ta ni'far ri titiro e? what is the meaning of this word?; i mori itena rani sagu ra, I have put it in that bag (near you); it^u x na e kara rama e? who is there that stands this languages? (the first e is a verbal participle, the second the demonstrative); saj^omai viri sara ra, come away from that water; e da m^wasa'ri: vitigo e, he wants this meat.

There are examples in which iere is used pronominally, but the idea then is rather 'here is', as a thing is preferred, than simply 'this is': iere fa'raoa, here's some flour - or pointing out the existence of something: iere Jap pigipigi, here's my ball; iere wawou ri pigipigi, here's the bat. There are also examples of ie used pronominally, as in ie utama ri umago dewaa, this one is the best; or sometimes the particle me (see SYNTAX) is put in: iere me tagi:st dewaa d^ogu-je, this is the highest mountain. On the other hand, when mere is used for 'this one' it often comes at the end of the sentence: imwe ti it^u mere? whose house is this?

E. INTERROGATIVES

Here again there is a dual function of the interrogative word, as pronoun and adjective, but as there is no difference in form, both can be treated together. The interrogative words are:

who? it^u? what: me'ta?

USES: (1) pronominal and adjectival.

This is seen in such phrases as it^u iga'ra:ra? Who is that? it^u ilefil? which of them? who of them? Xere it^u? who are you? The only point to notice about it^u is that its presence in the sentence does not affect the order of the words, e.g. you who? = who are you? It is almost universal in Oceania that the question, "What is your name?" becomes "Who is your name?" In Sonsorol, however, the European idiom is used: me'ta item? Me'ta ita:r ja'limat^a ra? what is the name of that man? For me'ta the following examples will suffice: me'ta iga'ra:ra? What is that? Me'ta xo d^ola? What did you say? Me'ta xo bwe fiteki? What are you going to do?

If the words are used as adjectives, they follow the noun, like normal adjectives: manae me'ta? what food? which food? It is also possible to make a compound phrase for "which" as a pronoun: mere i'fa ma i bwe yanneyo? which one shall I give you? Another very common compound is the phrase me'ta ni'far? what is the meaning, purpose, use of, usually coupled with the next phrase by the particle or conjunction me; as in me'ta ni'far me Dios e fa'lekis? Why did God make us? There is also another word for "which" - i'fa, as in ifa 'ra xo m^wasa'ri:? which do you want? This is the word involved in the example above, mere i'fa; but here the accent is moved by 'ra'.

2. Interrogative Verb.

Sonsorol has an interrogative verb which is a little hard for a European to grasp. It is feita, and the meaning is 'to do what?', 'to be what?' and hence 'how?', etc. Examples: xo feita i'ya? what are you doing here? xo feita xo da bwito? how did you get here? (lit. you did what and so you came?); xo bwe faita? what are you going to do?; xo feita na e va metaki p^ohum? how did you hurt yourself? (lit. you did what and your body is sick);

and the answer might be, e.g. i pōn e da ya metaki pei, I fell and it-is-sick (= hurt) my hand.

Very frequently mo'ta is combined with mo, as in me'ta mo ic m'asa'ri?: what (is it) he wants? The answer might be then, ičre me i m'asa'ri:, it is this that he wants. So me'ta mo e ya'ri:l'i jälimat? what did he give the men?

"Whose" is expressed by itøa preceded by the possessive appropriate to the class of noun referred to: rāt̄ ri itøa? whose child? rāt̄ ri itøa peiḡra? whose is that pig? ja ri itøa wadi rāt̄? whose knife is that? ja ri itøa faraf̄ru more? whose writing is this? ave ri itøa ,ere? Whose clothes are these? Imw̄ ri itøa, whose house? Any of the possessive nouns can be used.

f. INDEFINITE PRONOUNS

There are no true indefinite pronouns in Sonsorol; it is necessary to paraphrase the idea of "someone" as "one person" or a similar expression: demare, as in demare e døl'a, someone said. "No one" will be similarly paraphrased as "not one person", as i tei bauyø demare, I did not see anybody. So, again, 'have you any sisters?' is rendered 'are there not your sisters?' - xale e ta wol' mweanjam? And the answer, 'I have no sisters' might be e tai wola (sc. mweanjai). Sometimes a ligative particle such as na (see Syntax) can be linked with a direct interrogative, as in itøa na e kara rama e? Is there an one who knows this language? "Have you any...?" is "Is there any... with you?": xale e wola ... iolom? Sometimes the word is not expressed at all: "I won't give you any" becomes simply "I won't give you", i towai yanneyo.

G. RELATIVE PRONOUNS

Words which can be regarded as relative pronouns - ap rt from demonstratives that may seem to function as relatives - are comparatively rare in Oceanic languages. In Sonsorol there are several types of expression for the idea of who, which, what.

1. we. This word is frequently used as a relative much in the same way as English who or which, but nearly always as the object of the verb rather than as its subject. Thus: vitigo we e xadi e da punjutivo rani sare, the meat which he was carrying fell into the water; e bwø tai miro pensil wo xo xori, xo da duwe ri nara dcae, if you have not the pencil that you borrowed, you should replace it with another.

There is sometimes assimilation of the vowel to that of a neighboring dependent word, e.g. wo xo rute ri mayo, thou who art the source of goodness - where the word-order also, wo xo, is worth noticing; as against the English idiom "thou who", Sonsorol, like German, says "who thou". From this close linking of we with a preceding or following word it becomes almost an appositional particle: (Catechism) Ta'mor wo jai Toutub^o, The Lord (who is) my God. As, however, the Catechism was translated from Palauan, and Palau has a ligative particle el ("a Ru'bak el Di'os er njak), this may be an introduced usage.

2. No relative expressed. In some cases the relative is ommissible, as again in English: xapitcki i parajeri me igera e umayo dewaa, the goods (which) I bought to-day are very good; e tai wola jälimat e mire iga'ra:ra, there is nobody who lives there, nobody living there; xale e sujø ba xo bwø kato babai e mori mas ba i bwø vannojo? can you bring a papaya (which) has ripened (= a ripe papaya) and I will give it to him?

3. The demonstrative ra can be used to replace a relative: na:n i tø kara jälimata ra e bwito me igera, I don't know the man who came to-day; di da fatale jasa pārimarao ra Padre e yarikis, we then do the penance (which)

the priest gives us.

4. The third person pronoun may be used in a similar way: *yamnejai i:c pwesepweso*, give me it (which) is white, give me the white one; *terappari faivi c bwo kamasa i:c pwescpweso* the little girl has the white one.

5. After me'ta, mo and mo have something of a relative force. See Syntax.

2. THE VERBAL SYSTEM

The Sonsorol verb will be treated under the following heads:

- A. The System in general.
- B. Tense and Mood.
- C. Negation.
- D. Derived forms:
 - i. Transitives
 - ii. Passives
 - iii. Causatives
 - iv. Reciprocals and reflexives
 - v. Directives
 - vi. Possessives.

A. The System in General.

The verbal system in these dialects is structurally simple, simpler indeed than in Truk or even Ulithi. It has already been pointed out that many word-bases (i.e. the unadorned 'root' of the word) are neutral in nature and cannot be classed specifically as either verbs or nouns. Apart from the names of material objects which are necessarily to be regarded as nouns, word bases are less frequently verbal in function than nominal or adjectival (though an adjective in many Oceanic languages is practically an intransitive verb). Distinctly verbal forms are usually derived from the word base by the prefixing of a syllable, *xa-* or *ya-*, and it is very difficult to decide whether the voiced or unvoiced forms should be used in any given case. Examples of each will be found in the Dictionary. Thus, *ta-* 'ma:e, bad' > *e yatama:al*, he punishes them; *təd*, true > *xatəd*, truth > *e yatəd*, he believes; *av*, clothes > *yatəpar*, he clothes. In some cases this prefix turns an intransitive into a transitive verb: *e gu jafi*, fire burns > *i xaga:ga*. I burn (things) > *i xaga:je*, I burn it. Occasionally the prefix is not found: *ita-*, name > *iteitanjari*, to name (For *-njari*, see D.i.).

Some Sonsorol verbs are specialised in meaning and application in ways not paralleled in English, e.g. *do'pi*, to cut (wood), but *tava*, to cut with a slicing action, as paper; *kara*, to know a thing or a person, but *lepayau*, to know how to do a thing. The interrogative verb *feita* has been mentioned already (p. 17), and *u'su*, not to want or like, may be regarded as a negative verb, similar to Palau *cti*, though the latter word is a noun. It may also take on the positive sense of "dislike", and *u'su dowa*, to hate. The transitive and directional suffixes are very important elements in the verbal system also, and are treated below in D.i and D.v.

B. Tense and Mood.

Mood as in European languages can hardly be predicated of Sonsorol. Even Ulithi makes more distinctions of this nature than does Sonsorol. The stem of the verb itself undergoes no change for tense, mood or person. Such indication as can be given takes the form of invariable particles preceding

the verb. These may be tabulated as follows:

- | | |
|--------------------------|-----------------------|
| 1. Aorist tense: | short form of pronoun |
| 2. Future Tense: | la, ya. |
| 3. Completed action: | mori, Tobi more |
| 4. Incomplete action: | bwe |
| 5. Imperatives | |
| 6. Consequential action: | da. |

These particles will now be illustrated individually.

1. Aorist Tense.

To speak of present and past tenses in Sonsorol is inaccurate. Certain short pronouns are used before the verb in its most indefinite meaning, to show that an action is carried out by the specified person or persons, but any idea of the time of the action has to be gathered from the context. In fact, the native is much more concerned with the manner of the action than with the time of it. To say *i dɒl^ə* may imply that 'I say' a certain thing now, or as a general habit, or that 'I said' it some indefinite time ago. Hence the name "aorist" or "timeless", which covers all aspects of activity whose time is unspecified. It follows that apart from any context of situation or narrative, the time of the action of a verb in Sonsorol is often incapable of definition, except by an adverb of time.

The short forms of the pronouns, to be called "short pronouns", are:

	Singular	Plural
1 inclusivo	—	di
1 exclusivo	i	xai
2.	xo	xau
3.	c	la, la (Tobi ya, ya).

Examples:

i bayɒ, I see or saw; *xo batɒ* to 'rappari wa? do or did you see the big canoe?; *jålimat o kamasa i:y*, the man has a fish ('is holding' is a more literal translation); *xai kamasa limara i:y*, we have two fishes (in our hands); *xalo c wola raem peig?* have you a pig (lit. is there your pig?); *i tci mataka*, I'm not afraid (or in narrative of a past event it could be 'I was not afraid'); *xai mato*, c da bwiriano sonsci, let us sit down, the teacher is coming in (the context here supplies the hortative sense of *xai mato*); *i marejegi mo jai pensil rarowa*, I forgot my pencil yesterday - the time is defined as yesterday by 'rarowa', similar *mo igera* defines it as 'now', e.g. in *i lojomon kampana mo igera*, I hear the bell now. In 'di rea sowatok c tai umayo,' if we are late it will not be good, the context again decides the meaning: the idea is conditional and the final English is simply "We must not be late". There is no other way to deal with the idea of compulsion. So, too, in '*i madil nimarieri na Maria c fajurajei*', I was asleep this morning when Maria called me - *nimarieri* defines the time of *i* and *c*.

If a continued present or past idea has to be expressed, the verb may be reduplicated in whole or in part, e.g. *i bayabayaɒ wa*, I see a boat, I am in process of looking at it, I can see it now. Some words are normally used in this form, e.g. names of colors, presumably because color is a reasonably permanent thing, as *c pwe'sepwes*, white; *c ru'sorus(o)*, black, and *c jaxava-wawa*, blue. There are, however, exceptions, such as *tauw*, yellow. Some verbs are almost normally reduplicated, as *si'posip^ə*, pray, and *monimenji*, think (but *i moni:je*, I remember it, i.e. I thought of it.)

A verb must always be preceded by a short pronoun, which serves to mark the verb as such. Without it there is no verb - with one exception, that will be mentioned below. Given a short pronoun, the cardinal pronoun need be used only when emphasis is required: xere xo pou me imoai? you are stronger than I; na:n i dunj, xere mo xo dunj? I am hungry; are you hungry too? i bayabatayp wa; xere xo bayabatayp? I see the canoe; can you see it? The short pronoun must still be used if the subject of the verb is a noun or a noun-substitute (cardinal or other pronoun): jälimat^a ra e d^{ol}ta, the man said; palal jälimat le mire rani Melel, some people live on Merir; it^o e yadi? Who took it?

The only instance in which a short pronoun can be omitted is in such phrases as jaxaya'wayawa i:g^e ra, that fish is blue. There is no verb 'to be'. If the verb or adjective is placed before the subject, no particle is needed: 'yappari i:g, the fish is small, it is a small fish. Xale jälimat? Are there any people? If the verb or adjective follows the subject, the short pronoun is used: i:g e jaxaya'wayawa, the fish is blue, it is a blue fish. However, if 'to be' implies existence of a thing, not just of a quality, there is a verb wola to express it, and this also serves to express 'have': xale e wola wamū? does there exist your canoe? i.e. have you a canoe? E tai wola, there is not, I haven't any. But 'to be' as a simple copula has no Sonsorol equivalent. Implying position, 'be' is mire, stay: deman^a le mire rani wa, there are two people in the canoe.

2. The Particle ya.

A more definite past can be shown by the particle ya, but if the context serves to fix the time of an action, or any modal particle can be used then this ya is omitted. It is used in disconnected sentences to show the time is definitely past: e ya fada, he was born; e ya mädi, he died; na:n i sake i ya batayp, I saw it myself; i ya batayp jälimata ra e fiteki wa, I saw the man making a canoe; i ya batayp rarowa, I saw him yesterday; xo tei la fiteki (*), you did not work. This particle may combine with da (see 6.)

(*) Taking la = ya, as usually, but the texts do not bear out that ya is the Tobi form of a Sonsorol la in this case, and the la form is rare, and wants further documentation for surety.

as in di da ya marimari, we will talk (English, in the original example); i da ya batayp, I'll do and see. Attention is drawn to the change of sense in the combination, as the consecutive force of da has thrown the particle into a future sense, representing a complete or single action. Sometimes a simple consecutive sense, the normal sense of da, remains, e.g. na i da ya batayp, and so I saw, or, and then I saw; i da ya batayp na la ya buk, I saw that they were ... It may also combine with mori, the sign of completion: i mori ya batayp, I have seen.

3. The Particle mori.

This particle does not require much treatment. It indicates a complete action, and is normally translatable by the perfect tense in English as in xo mori manja? have you eaten? Have you finished eating? Mori e ro-toijet, it is noon (e da rotoijet would be 'an do it became noon'); e mori terappara raam piris, your dog has grown big; i mori yadato jau ra, I have brought the string. It may combine with da: minara e da mori pilaf li,

that fellow has stolen my wife; or with ya as i mori ya ba^{yø}, I have seen.

4. The Participle bwe.

The participle bwe is the sign of purpose, and for that reason often carries a future connotation, though it never itself is a simple mark of indefinite futurity. If it is said that bwe is a sign of the future it must always be understood that a purpose is implied, not a mere future event or contingency. Xo'bwe ra 'i:a? where are you going? implies a purpose in the going, as does the answer, e.g. i 'bwe ra ta'ya Panpø, I am going to the Palau Islands, just as much as i'bwe ra ba i faini, I am going so that I may kill him. In the Momotaro Story (Part III infra), varijei ba i bwe pa-loyø, give me (one) and I will accompany you - the purpose is equally definite. A simple or merely possibly future is not always indicated at all, and never by bwe. The stress on bwe in the above examples should be noted for as a general rule the participle is a proclitic.

By reason of this idea of purpose, bwe is common in imperatives, as xau bwe faul dewwa manaa, prepare (yc) food. By a further extension, bwe is employed in some types of conditional sentences: i bwe weli ja i bwe varije mani, If I see him I'll give him the money, i.e. it is my intention to do both these things. Contrast this with what is said concerning da in 6. It is a time sequence here, not a cause: i da varije mani would imply that I give the money as a result of seeing the man.

The form bo or b^wo is found in settings where a back or mixed vowel occurs on either side of the bwe: e bwe sajø often becomes e b^wo sajø, as in mo'ta me e bo sajø ba e bwe faul? what can he do? lit. what it is possible that he may do? E bo ru, he will save (or be saved). The velarised b may have a similar harmonising effect: le bo bwito foita? what shall they do here? lit. they shall come do-what?; sometimes a mere velarised consonant is able to produce the effect: le bo xadije:rayo Fanna, they are to take me to Fanna. On the other hand the bwe is sometimes used in such a setting: wanact ja xo bwe sajø? when will you be able? The harmonic change is thus purely facultative.

5. Imperatives.

Although the participle bwe is common with imperatives, it is not in every case necessary. Short commands are given by means of the simple verbal stem: bwito! come! Sometimes a simple short pronoun suffices: xo bwito ioloi, come to me! The commonest form of imperative does, however, seem to be that which is formed with bwe. The negative imperative is towai, for which see below (C: Negation). A hortative form is provided for one verb, viz.. aroyo, let's go, sometimes di roro.

It may be noticed that the word towai is practically a negative of bwe, as in xo towai 'kkøc pipio ri jamu sayai don't bring all your eggs; xo towai manaa mæc ra, don't eat that breadfruit; xaa towai petikomami raxo, reject us not (plural, or to a chief).

A vaguer dehortative is tøyac: xo tøyac fam, thou shalt not kill; xo tøyac ra, thou shalt not go.

6. The Consequential Particle, da.

The particle da is in principle the sign of consequence. As such it is very common in the second of two clauses. Sometimes the English point of

view the relationship of cause and effect is very slight, but to the native mind it is present, and if careful thought be given to the matter, what is implicit in the English becomes explicit. So, e.g. i bwe 'kka pensil e da fara^{jo}, lit., I shall take a pencil and so I shall write. This may mean, "When I take" or "if I take" or "having a pencil I shall write" or "I shall take a pencil and write", and still other shades of meaning in English are covered by it. It was actually given as a rendering of the idea "I write with a pencil" - still another shade of meaning. Other examples will show the consecutive force of da further:

ifiri mo xo 'yanc me jai wadi, xo da ya'dato, if you find my knife, bring it to me.

ifiri me i bwe 'yanc, i da ya'dato, when (or, if) I find it I shall bring it.

xo feita xo da kara? how do you know? (you do-what and-so you know). ie feita e da dona? why is he angry?

e poh e da ya metaki paus, he fell and hurt his hand.

i bwe bwito, di da xadic, when he comes will shall ask him.

xo bwe ri:jo na xo da uruf, kill and clean it (a fowl).

The combination with mori has already been mentioned. The adverbial feita is always combined with da in the dependent clause.

The consecutive force of da is shown very clearly in the mathematical processes. In addition, for example, $10 + 5 = 15$ is read in Sonsorol as degetiu ma rimou e da degoma-rimou. The result of the addition is expressed by da, here practically equivalent to the English "make". Similarly one asks e da fiueiw? how many (does that make)? The other mathematical processes are expressed as follows:

$6 - 2 = 4$: ruou e pctiaro worou e da fae.

$3 \times 2 = 6$: ruou e yapi vadcru e da worou.

$6 \div 2 = 3$: ruou e tirianjo worou e da deru.

There is another way of expressing addition, thus: $2 + 2 = 4$: ruou e da bwito ruou e da fae, "two and then come two and so it is four". The grammar, however, is still the same.

An extension of the use of da is found in sentences containing only one clause. In these da looks like a particle which merely states a fact, independently of time. When it is used, however, there is always an implied "and so" or "and now" (*). It is difficult to illustrate this use of da in

(*) An interesting example occurred during the compilation of the Sonsorol Phrasebook. A phrase was given, "It is going to rain" - Son. e mmveri me e b^wo u:t^a. The next phrase, "it is raining", was not intended to link with the preceding, as it was not a connected passage. The informant made the mental connection and replied e da u:t^a, '(and so now) it is raining'. This shows clearly that when da is used alone in a simple sentence, there is still an implied consequence in the native mind.

a simple sentence with isolated examples, for reason shown in the footnote. A short text is therefore given, to show the indefinite particle e interchanges with da, even though the English is consistently present or past in each case:

Ic riweisⁱ'c umayo. Nimarici ie xamatanjata^a.ri yanerayo. E da simwatere, na e da wasi'jawara, na e ul^c mata. E da yapa'rul^c papara ma neirara. E da tapa e da yadutorini, na e da yakara ul, e da bwir^c. E da kka manja, na e bwiro mata ri im na e da yaal papara ma neirara Titinapa. E wola xeivekis, e da yancil sara bwesi.

"This child is good. In the morning she wakes up early. She gets up and rinses her mouth and washes her face. Then she greets her father and mother. What is said she attends to, and she goes messages. She gets food and comes home (with it) and tells her father and mother. (If) there are visitors, she prepares hot water (for tea)! (Text translated from a Japanese School Reader)

On a similar basis, in the translation of the Creed in the Catechism more than half the verbs are preceded by da. Other examples where the sequenc is past will be seen in the Texts in Part IV. In the Phrases the particle da is markedly rarer, simply because the examples are not interconnected. It follows, of course, that an isolated sentence containing da is completely ambiguous. Thus i da yanneyo is really 'and so' or 'and now I give you'; in the context from which the example was taken it is really a futuro, translating a Palau original ak mo miskau. So if I ask "Can you see him?" the answer is i da bawyo 'I see him'. If a mere statement is volunteered it will most likely be i bawyo.

Finally, da may at times take on a conditional tinge: di da tai yatanjal na di da upogu, If we don't run we shall get wet. The context was originally, "Now the rain is coming down fast (igera e xamatantan a:t); the idea follows, 'and so (if) we don't hurry, then we shall get wet'. The root concept is still the same.

C. NEGATION

In Sonsorol the negative particles are two, (1) tai, which is used with statements, and (2) towai, which is used with commands, or, more exactly, wherever bwe would be used in the positive. The form towai is invariably but tai varies according to the person of the verb:

<u>i tei mataya</u> ,	I am not afraid.
<u>xal<u>c</u> xo tai mataya?</u>	Aren't you afraid?
<u>ic e tai mataya</u> ,	he is not afraid.
<u>di tei mataya</u> ,	we are not afraid (incl.)
<u>xai tei mataya</u> ,	we are not afraid =axpl.)
<u>xau tei mataya</u> ,	you are not afraid
<u>ile ic tai mataya</u> ,	they are not afraid.

If a particle intervenes between subject and negative this variation does not take place, i.e. it is a phonetic of ect only: i da tai mataya, and so I am not afraid; etc. In one instance a type of vowel harmony was recorded, viz., i tø kara, I don't know.

The negative towai has already been mentioned on p. 22, where it was stated that towai is the negative corresponding to bwe. It appears therefore in most cases in which bwe would appear in the positive. The line of demarcation between future and imperative is in many cases weak; xai towai para pilaf, we will not again steal, is close to xau towai para pilaf, you must not again steal. In the first person, i towai answers to "let me not", "I will not", "I must not": i towai tanjaki ya os, I will not buy a horse; i towai yanneyo, I won't give it to you; i towai käji minna, I cannot eat that; di towai manja ma di towai ar, we are not to eat and we are not to drink; (if we do not do certain things) na di towai ru, then we shall not be saved. It is even possible to have bwe combined with towai, as in di bwe towai titi, we must not talk. More normally, it may substitute for bwe, as in i towai mire jerai wetiyo, I don't remain long seeing you, i.e. it is a long time since I saw you.

There is also a negative verb u'su, answering to the Palau negative noun btu, 'not to want', 'not to like', 'be unwilling'. It is seen in e u'su tamau, he does not like evil, used in its literal sense, but it can be ex-

tended into metaphorical uses as well.

Mention may be made here also of words for 'not yet': teiti, teitigero (S. and T.), tasigero (M and P) for which sometimes tosu is used, e.g. tosu bwengi, not done yet; tosu vitiwo, not going down yet; teiti mō:t, not cooked yet.

D. DERIVED FORMS OF THE VERB

The Sonsorol dialects are not heavily inflected, but certain modifications can be made to either the beginning or ending of the verbal stem to express (a) transitive action, (b) passive voice, (c) causation, (d) reciprocal action, with use also for reflexive, and (e) the direction in which the action takes place.

i. Transitive Action.

Sonsorol shares with most Melanesian and some Indonesian languages a distinction between verbs used alone or intransitively, i.e. without an object, and verbs used transitively, i.e. followed by an object. In Sonsorol, however, the system seems to be breaking down, as in Truk, and does not show the clear-cut regularity that is the mark of the South Pacific languages. Some verbs do not take transitive endings, and some take special forms.

Verbs that do not take specific endings to make them transitive may be called "incidentally transitive", and those that require a special ending may be called "specifically transitive".

Incidentally Transitive Verbs, to whose stems the short pronoun objects are added directly: these have been exemplified on p. 13, when the objective forms of the pronouns were given. Other examples appear in the following sentences: i mori xadiyo, I have called you; i welic, I have seen him (or her or it); ie pirigoyemam, he slapped us (Tobi); i bwe yanngyo, I shall give you; le baewy, they saw you; i tō karayo, I don't know you; itō a c bwe palejei? who will go with me?; na:n i bwe paleyo, I will go with you.

Specifically Transitive Verbs, to whose stems transitive suffixes are added:

fada, call	>	e fada-ni-jei, he calls me
farafra, carve, write	>	e farafe, he carves or writes it
prou, cook in fat	>	e p'rijo, he cooks it in fat
feita, do what	>	e feiteje? what is he doing with it?
paric, answer	>	xo bwe paricrijei, answer me.
kup ^c , seek		i kuptic, I am looking for it.

In cases of this nature, if the object is a noun, then the pronoun of the 3rd. singular or plural (according to need) is added to the verb before the object noun, as a kind of anticipatory object: e yaal papara ma neirara, she tells her father and mother (lit. tells-them). This is a normal practice in Oceanic languages.

Suffix of the Remoter Object, -nari. This is added to the verb to show that the act is not done immediately to the object but for or on behalf of the object: i fiteki, I do it, make it, but, i fitekinariyo, I make it for you. It may be possible to treat this as a preposition meaning 'for' and not as a verbal suffix, as was done by Elbert in the Truk grammar, but as it does not occur apart from the immediate neighborhood of the a verb, it seems better to regard it as a suffix. Many Oceanic languages have such a suffix of remoter object. Examples: xana-nari-ci, show me; xo bwe yanmaya-nari-yomami, show to us; e da ya ictita-nari riwci, he called the child (such a name); xo m'asa'ri: fiteki-nari-ci, will you work for me?

(ii) Passive Voice.

There is no regularly formed passive voice in Sonsorol, as there is in Palau, but under certain circumstances passive ideas can be expressed. The language has a suffix -ekⁱ, -ex, -ikⁱ, which gives passive force, but is normally adjectival, "having been...". Thus, ru:t e faalekⁱ ifiri me'ta? What is the fence made of?, with the answer, e faalekⁱ ifiri pabu, it is made of bamboo. If the verb is capable of taking a transitive suffix, this passive, curiously enough, is added to the transitive form: kup^e, seek: trans. kupeti, passive kupetix (the shorter pronunciation is more general), "having been sought"; so also sifaru^{je}kⁱ, "nailed"; dugiekⁱ, "opened"; e udajekⁱ dayai, "one (plant) had been pulled up". Such a form may be used with a future reference, as in e wola jai pepa ra e tamir na e bwe kupetix, my book has been lost and must be sought - but this is not common. Palau has a special form to express necessity, which is lacking in Sonsorol.

If an agent has to be expressed in such a situation, the word delei, "a part" is used, as English might say "on my part", but it takes no possessive suffixes: delei na:n, delei xe:r, etc.: e tai loiki mei delei na:n, it is not lifted by me; mei delei xe:r, by you. Here the passive suffix becomes identical with the transitive suffix, e.g. i bwe loiki bolo 'r, I will lift that box (stem, lo, lolo, as in xe bwe tepanjiei ifiri lolo ri mere, help me with the lifting of this.)

Certain substitutes for passives are available:

1. the third person plural is used impersonally in the active voice: le yanneyo, they saw you, you were seen by them. This is the commonest way both in Micronesia and Melanesia.
2. A 3rd. singular active is used with no expressed subject: e vae paun ma kubwar, he was tied hand and feet; ie jälimat me redie ifi namari Espiritu Santo, he was made man by the power of the Holy Spirit (Catechism).

The safest rule in Sonsorol is to avoid passives by the substitution of the corresponding active form. Passives are alien to the language unless the idea expressed is that of a state.

Here may be noticed the Sonsorol method of expressing must, although, as stated, it does not have a special form like that of Palauan. Sonsorol follows the practice, commoner in the Pacific than the Palau method, of saying, "it is good that" or "do so and so and it will be good": 'e mmayo na di bwe kka ambarara, we must take an umbrella; e 'tai mmayo na di bwe tai fiteki, we must not not-work, i.e. must not idle; di bwe ra na e 'tai mmayo, we shall go and it is not good, i.e. it is no use our going; jära me'ta mei i bwe tau-garox, na e'da mmayo, what road shall I follow and so it will be good, i.e. what road must I take?

iii. Causatives.

There are several ways of expressing the idea of causation. In many Oceanic languages there is a regular prefix to the verb, radically p- or paka- e.g. be strong → make strong, strengthen. In Sonsorol there is a corresponding prefix xa-, ya-, but it is not so common as in many other Oceanic languages. Here as ever, Sonsorol does not follow one method entirely. Examples:

pøa, power → yapøa, yapø-upøa, empower, strengthen.
fada, be born → yafada, give birth to

buwøg, go out → xabuwøg, put out

Thus, fäivi 'r e yafada raar, this woman bears (bore) a son; di bwe manjae na

e yapøa pødus, we eat ~~it~~ and it strengthens our bodies.

In many instances, the causative seems to be lacking (contrary to Truk usage) and different words are used as in English 'see' → 'show', rather than 'cause to see' or 'make see', i.e. bawøp xana-nari-, show to; kara, know → xaa-, inform. A useful verb of this type is xakaru, karøa, cause to do, which serves as a causative of fael^g: i karøa b^Wa e bwe pørani rumu, I make him sweep the room. Sometimes fael^g itself is used: i bwe bwe fael^g b^Wa xo b^Wo yaduterini, I will make you listen.

iv (a). Reciprocals.

Sonsorol indicates reciprocal action by means of a suffix -fa'ñani, added to the verbal stem, e.g. di bwe welifa'ñani, we shall look at each other, we shall meet again (but 'again' can also be expressed by ra before the verb or para linked with it, as di bwe ra welifa'ñani). As this is a perfectly regular process it does not call for further illustration.

iv (b) Reflexives.

Action performed upon oneself is shown by the suffixing to the verb of the objective pronoun of the person concerned: di bwe feita ba di bwe yawerewere-s, what shall we do to prepare ourselves? This -s is the shortest possible form of -kise, -kis, -vis. Sometimes the word pødum, 'body' is used corresponding to what in English would be a reflexive form: 'how did you hurt yourself?' is expressed by 'xs feita na e ya.metaki pødum? lit. you did-what and is sick your-body'.

v. Directives.

Many Oceanic languages, and practically all Micronesian languages, like to indicate by a suffix or particle after the verb the direction along which an action takes place, e.g. to or from the speaker or person addressed, as 'give hither to me'. There are usually suffixes referring to the speaker or person addressed (i.e. first and second persons), and sometimes for the third person as well. In Sonsorol this full analysis is not made, and only two suffixes are used, viz.,

-to(x), towards the speaker.

-ro(x), -rayo, away from the speaker.

Examples: xada-to minna:ra, bring (me) that (thing); le faelato ta'ma:a ilefi-mami, they do-hither evil to-us; xo bwe peitaray(O), take it away; xaa towai peiti-yamami-rayo, do not take-us-away; fadanu-la-tox, call them hither; le b^Wo xadije:rayo Fanna, they are to take me away to Fanna. Rayo can also be an independent verb: xo towai rayo, don't go away!

Other directives specify direction as upwards, downwards, etc. as, -taye, upwards: taataye, climb up, to land from a canoe, as against -tiwo in taatiwo, to climb down, to embark on a canoe. This second suffix is shown in mata-tiwo, sit down; tara-tiwo, look down; punatiwo, fall down; ta-tiwo, lay (eggs); te-tiwo, put down. Some forms are little irregular, e.g. wekito, come down.

The suffix -no indicates action away from a given spot or outwards: i bwiriano i'yøata, I am going seawards, to the shore; i tiriano, I come out, cf. tiwowøg, to go out. Examples of a single root variously directed

are bwito, come, bwitiwg, go out and bwiriano, go off, away.

One verb at least varies in form according to the person of the indirect object: i yanneyo, I give you; xo yannejai, give me, but i varie, I give it to him. However, usage at present is not absolute and one finds i bwe variyo, I'll give you.

Other directional suffixes found in Ulithi and Truk seem to be lacking in Sonsorol.

vi. Possessives.

In Sonsorol as in Truk the ideas of possessing, occupying or using an object can be expressed in certain cases by inflecting a noun as though it were temporarily functioning as a verb. In Sonsorol, as usual, the process is not carried through as consistently as in Truk, and the forms which can be used must be learned more or less empirically. There are two processes:

1. Reduplication, which expresses owning or occupying the object referred to:

wa, canoe > i wawa, I use a canoe

in, house > i imwei im, I live in a house.

The second instance here is irregular: imwei is the possessive form or root.

2. Suffixing of -ri, to form verbs meaning to keep or to own the object:

wa, canoe > i warri jeep, I keep a jeep, I own a jeep.

im, a house > i imweri tari ra, I keep that rope, I own it.

In Truk the scope of the second group is larger, e.g. imweni is 'live in a house, keep or wear a hat, umbrella, raincoat or rope'. In Sonsorol it seems to be limited to 'keep'. Other verbs exist covering the extended uses found in Truk:

i bwe tita p̄lunjom, I'll put on your hat.

i bwe xeri tari ra, I shall use that rope.

i fadefada p̄lunjci, I put on my hat.

i yada itei, I use (as) my name.

i bwe yada ba item ba itei, I shall take your name as mine.

i uwasa'ri: mo i bweki masaro, I want to use that land as mine.

'Inherit' is expressed in two ways:

i yada masaro ic ba moyatomir papai, I get the land from my father.

i bwe faraueri ja ri papai, I shall inherit my father's goods.

Contrast also:

i bwe fadet mo p̄lunjom, na i towai yadi bwe p̄lunjci, I'll wear your hat but I won't keep it as mine.

3. N O U N S.

The noun in Sonsorol is not accompanied by an article; if definition is necessary, one of the demonstratives (p. 16) is used after the noun. Nouns may be treated under the following heads:

- A. Derivation.
- B. Number
- C. Gender
- D. Case Relationships.

A. Derivation.

Sonsorol nouns may be simple or derived, and each may belong to one

of two classes -- those which take suffixed pronouns (p. 14) and those that do not take them. Nouns do not change their form for number, gender or case. Each of these relations is indicated by qualifying words of various kinds, placed before or after the noun.

Simple nouns are those which are the names of objects, such as fidi (S), fis (T), a star, or guruguru, a lemon; fävige, firewood. In many instances noun and verb are the same in form, e.g. vau, to pole a canoe, or the pole with which this is done; xatapur, to swing, or the swing; fiteki, to work, or the work; faul^e, to do, make, or the action or making, as in xo bwe xamatantaja ri faul^e, be quick in the doing, do it quickly; fatär, to steer, or the rudder; contrast, i tötⁱ fatär, I have never steered before, with e tai wola jai fatär, I have no rudder. Sometimes adjective and noun are identical, as tipa'nakⁱ, good, well-behaved, and tipasakir, his good character. Or some defining word may be called in: muromur, to make fire by friction, gives di ni muromur, "mother of fire rubbing" for the flat stick used, and rawⁱ ri muromur, "child of fire rubbing" for the upright stick. Even a negative phrase may serve as a sort of compound noun: i tøkara, I don't know, and tøkara, ignorance.

Affixes are, however, common the formation of certain types of nouns, such as abstracts or instruments.

1. ya- (sometimes xa-), for abstract nouns: tød^u, true, believe → vac', tød^u, faith, as in yatød^u ri Kristiano, the faith of a Christian; i kkja tød^u, I believe, i.t. I hold true; taautave, ascend → yatautau, a ladder (instrument, with reduplication); irama, to suffer → yairama, suffering. The same prefix ya- is also used to indicate the inhabitants of a place: limaru yaToyovei, five people of Tobi; demaru yaDonosaru, a person of Sonsorol.
2. tani-, forms abstract nouns referring to positions or times of life: riweis, a child → taniriweis, childhood; ta'mor, a chief → tanitamor, chieftainship. This type is not very common.
3. lei, a particle placed before the noun, shows the agent or actor, as in teiføa, thirsty → lei teiføa, a thirsty person; weircin, above → lei weircin, a heavenly being. So lei fada ma lei mad^e, the living and the dead; lei jäpites, a foreigner; lei rannaro, enemy. Also in compounds: lei tei Kristiano, non-Christians; lei tø kara ri faulmir, those who are ignorant of the village; lei tai wola eva:^{il}, those who have not clothes; lei tai wol' imwer, the homeless; i mwasari; lei fiteki ri marja, I want a maker of food, i.e. a cook.

(Elbert in his notes on Ulithi Grammar issued by the American Navy Department gave lei as a plural sign; this is not so at any rate in Sonsorol; its appearance in plurals is merely incidental).

An outstanding feature of the language is its ability to use phrases, often of some length, as nouns, governed by prepositions, as, e meri woresu madirep ri jai mire i'ya, 'have become six the years of my stay(ing) here', i.e. I have been here for six years; xo bwe xamatantaja ri faul^e, be quick about the making; e tau dewwa jai ra mata ri im, e da rutojit, is far very my going home and then lunch, i.e. it is too far for me to go home for lunch; i kara xama:ta ri wet, I know the cooking of taro; e umayo dewwa jamu xayojayoja, your reckon(ing) is very good; xo bwe tepanjisei ifiri lolo ri mere, help me ijn the lifting of this, help me lift this; e mori bwani jamu yap^{ay} ri pepa? is finished your reading of the paper (book)? i.e. have you finished reading the book? ia me xo lawe ri ra iran? where that you wish of going to it, i.e. where do you want to go? kcinapa e yauje riweisⁱ fäivirⁱ faruvera, elder brother teachers sister drawing; ifiri jal^e faul^e Misa, in their celebrating Mass.

B. Number.

The number of a noun not being indicated by any formal change, two methods of determination are available, (i) context, and (ii) the pronouns. Hence the prior importance of pronouns. Sometimes a demonstrative may be put in to help indicate number.

(i) In many instances the context of situation will tell whether a singular or plural is intended: *bwal^o ri plsit* (S), *boge ri pleit* (T.), a box for plates, hardly 'for a plate'; but *i yada pepa me iolom*, may be either 'I take a book from you' or 'I take books from you'. Unless there is a context of situation, as would normally be the case, there can be no clarity.

(ii) In many instances some form of pronoun is used supporting or added to a noun, which defines its number. Of course, even with suffixed pronouns, the mere fact of adding a suffixed pronoun will not determine number: *papamemi* is both 'our father' and 'our fathers'. But there are other cases:

(a) a verbal pronoun between a subject noun and its verb will determine number, provided the noun refers to a living person: *rai e madil*, my child is asleep, and *rai le madil*, my children are asleep.

(b) Objective pronouns added to the verb anticipate a noun object and give the number through the form of the suffix: *i mori wele riweis*, I have seen the child, and, *i mori welel riweis*, I have seen the children. This, again, is limited as in (a) - the object is personal; in other cases a third person singular suffix is used irrespective of the number intended, and context alone can decide: *xale e wola savai?*

could be either 'Is there a eggs?' or 'are there eggs?' Frequently no ambiguity results: *e mire waori xousama*, 'they are on the rafters' was the answer to a question, "where are the sail and the mast?"; *e* is to be understood as a neuter plural, and more than one rafter would naturally be referred to. Sometimes the pronoun is suffixed to a prepositional root: *ifi-l^o lei rannaromami*, 'from our enemies' is a definite plural (-l^o).

The use of a demonstrative word to indicate number has already been shown on p. 16.

C. GENDER

There is no indication of gender in the form of Sonsorol words, even in the third person pronoun. Two methods of showing it exist: (i) different words may be used for living creatures of either sex; (ii) words for male and female may be added as adjectives after the noun. As far as possible, decision is left to the context of the statement. When differentiation is needed, the methods mentioned are employed.

(i) Different words for each sex of living creatures are used.

<i>maru</i> , man, male	>	<i>fäivi</i> , woman, female
<i>mar(u)emapa</i> , old man		<i>ur<u>er</u>rap</i> , old woman
<i>keinapa</i> , man's elder		<i>miangäi</i> , man's sister.
brother		
<i>papa-i</i> , my father		<i>noira-i</i> , my mother

(ii) male = *maru*, *mar^o*, after the noun, and female = *fäivi* (*)

(*) the Hamburg Expedition gives dialect forms ending in -t, such as *weiniet*, but the author has not come across these, so they are omitted here.

Examples: *xapal*, baby > *xapal mar^o*, *xapal fäivi*.

riweis, child *riweis^o mar^o*, *riweis^o fäivi*.

This is the commonest usage, cf. *piris*, dog; *xaian*, fowl, and many other words which are similarly treated.

D. CASE RELATIONSHIPS

There are no changes of ending to indicate case relationships in Sonsorol. A preposition is used, as in English; for these see the section on Prepositions.

The expression of the possession, however, stands in a different position, as several prepositions are used in place of the English 'of', and the uses of them must be distinguished.

1. Two nouns are placed side by side with no connecting link: sirigit, tree > em sirigit, leaf or leaves of a tree; u'wa sirigit, fruit or flower of a tree. This juxtaposition is limited to words expressing generic parts of a whole, as in the above examples. The second noun in such a combination may sometimes have an adjectival force, as in xatam palan, door (of) iron, iron door.

2. More generally the possessive preposition before the second noun is ri: kampana ri mata ri imwe ri sukuru, the bell of the front of the house of school, the bell in front of the school. There is some doubt about the legitimate way of spelling in such cases: the Mission has preferred to join the ri to the preceding noun. This is suggested by the treatment of nouns which take suffixed pronouns. In these the -r(a) of the 3rd. person singular suffix becomes ri: rai, my child > raa^a, his child > raa ri jälimat^a ra, child of that person; and wari dabar, a duck's beak; paari dabar, a duck's wing (arm); and probably this spelling should be used for such nouns, and the separation be kept for those which do not take suffixes. Words that to the European mind are not nouns at all but are so to the native mind may also take this construction, as, xo jälimat^a r' i:a? you are man of where? Where do you belong? Where do you come from? It will be seen that the possessive form of suffixing nouns agrees with that of the 3rd. person singular, even when this is irregular: im, house > imwer^a, his house > imweri, house of.

3. After a final -n the preposition is ni: lan ni Ta'mor, the Lord's Day; parajen ni i:y, the price of fish; n̄on ni jälimat, the heart of the man; siven ni papa, a nail for the wall. This again is a harmonising spelling; the Mission usually writes n̄oni, etc., with a suffixed i, apparently not realising under what conditions the form is usable.

The last example shows that in Sonsorol no distinction is made between the possession of an object by a person (grammatically called a subjective genitive) and the intending of an object for a perso or thing (grammatically called an objective genitive). Sometimes a group of related words can be traced through, as xe da duweringari dea, replace it by another, and, ba duwen ni mere, in place or instead of this (lit. as replacement of this), where the same root serves as both verb and noun, with different suffixes.

Ri may be used to express purpose, when the verb-root following really functions for the time being as a noun: xo bwe xamatantana ri faul^c, be quick in the doing of it. This is exactly similar to e tei m̄ra manjat^a ri u'war, is not possible the eat(ing) of its fruit, its fruit is inedible. Ni, however, is also used in a similar sense: xo tei buwphy ni metau, aren't you going fishing - but this appears to be a separate homonym (see Propositions).

4. ADJECTIVE SUBSTITUTES.

Although it is convenient from the English viewpoint to speak of adjectives in Sonsorol, it is doubtful whether such a category ought to be posited. Words which are classed as adjectives in English are better grouped in Sonsorol under the category of the verb or noun. A descriptive word such as tayigt^a, high, tall, may be combined with a verbal particle, as g ta-

v iet, she, she or it is tall, high - or with a suffixed pronoun, as in ta-vitar, its height, thus functioning as a noun.

Nouns as such can be used descriptively with other nouns, the second serving as an adjective qualifying a preceding noun, as xatam palan, door of iron, iron door. In some instances an adjectival form may be derived from a nominal form by partial reduplication: vitiyo, meat > vitivitivo, meaty, fleshy. Words apparently adjectival are shown to be really nouns in some cases by their entering into combination with particles that normally function with nouns, e.g. 'e mmayo, (is) good, but lei mmayo ri riweis, the good (ones amongst them) children, i.e. the good children; lei tama:a ri riweis, the bad (ones amongst the) children, the bad children. In the predicate the adjective-functioning word is linked to the noun by a verbal particle: jamu pigipigi e rusasa, your ball is red; jai pigipigi e pweso'pwes, my ball is white. This verbal construction is also used, however, in some cases where the adjective-functioning word is attributive: e 'vappari pigipigi ra e pwesopwes, is small the ball (which) is white, i.e. the white ball is small; i bwe wautu pigipigi ra e rusasa, I shall hit the ball (that) is red; popa ra e lia, the holy book; Ian e lia, the holy day.

The descriptive "all" is regularly linked to the noun with ri, and so appears to be really a noun itself, 'its wholeness': pipie ri jalimat, all people, everybody; pipie ri xapiteki ri riweis er, all that child's goods; pipie ri titin^a, all the words; i bayabaw^y pipie ri wa sirigit e pwe'sepwes I see all the white flowers; xai kara pipie ri sinjeni, we know all the songs; pipie ri w^a, all the power, all power. "Some", however, is ta:t, simply preceding the noun without a link: xannejai ta:t sara (c) yelij^a, give me some cold water; fael^e ta:t ti:, make some tea; e bpnj^ts ta:t ta:ti, some salt water has got into it. Even this, nevertheless, may also function as a noun or as an adverb: e yappa ta:t i moa ri jai xapiteki, just a little larger than mine; but ta:t sake, only a little, a small portion. If "some" refers to a number, not to a quantity, the word is "paalal" and it immediately precedes the word to which it refers: paalal fäivir, some women; paalal jalimat le mire rani Melol, some people live on Merir. In the case of pipie, all, there is a variant construction involving the ligative particle me (See Syntax): popa me pipie 'r, all the books, every book, as in xale xo kamase jamu popa me pipie 'r? have you all your books?

Comparison can be expressed only by phrases based on moa, front. Examples are: ic popa iere e yappari ma i moa ri popa er, this book is smaller than that; doyo e wola jerai na i moa, this stick is the larger; na:n i i jerai na i moam, I am taller than you. The idea here is that one thing is 'in front of' another in a given quality.

A superlative generally involves the word dewwa, 'very', and it does not seem possible to distinguish between 'very' and 'most': iere me tayiet^a dewwa d^guaje, this is the highest mountain, this is a very high mountain. The word matama, 'beginning' also helps to express a superlative idea: ic matama ri mmayo dewwa, 'he is the beginning of very good', i.e. he is extremely good, excellent, the best.

6. NUMERATION

Counting is a rather complication process in any Micronesian language. As in the matter of possession, nouns are grouped in classes, and a possessive root is used, on the basis of which the suffixes are added, so in counting, nouns are grouped into classes, but these classes are not identical with those used in expressing possession. Two differences in treatment have to be observed as between possessives and numerals:

1. in the numerals the classifiers are suffixed to the numeral root;
2. the classes are arranged on a different principle.

Therefore it does not follow that nouns which agree in taking one type of possessive will agree also in taking one type of numeral. As Eilers expressed it in regard to Merir numerals given in the Hamburg Expedition Report, (Vol.II: Ethnographic, B. Mikronesien, Band 9, p. 379): "In counting, a suffix must be added to the numeral, and its nature is determined by the kind of things to be counted. This suffix has a phonetic effect on the preceding numeral, especially on the vowel of the root syllable, so that it is impossible to give a pure, unchanged form for the individual numbers."

There is a set of numbers which are used in undefined counting, independently of the noun classes. The Sonsorol column is taken here as the standard; the others have been added with modifications, from Eilers:

	SONSOROL	PUR	MERIR	TOBI
1.	dee	dee	de, di	dee
2.	luou	luo	li, lu	yuou
3.	do'ru	do'ru	dor, der	so'ru
4.	fau	dau	fa:	fau
5.	ri'mou	ri'mou	rim, lim	ri'mou
6.	wo'rou	o'rou	oro	wo'rou
7.	fi'du	du'du	wid, fid	fi'du
8.	wa'ru	wa'ru	war	wa'ru
9.	ti'wou	ti'wou	tiu	ti'wou
10.	degetiu	deik	dcik	seu, degetiu

Between 10 and 20 the numbers are combined with the a shortened form of degetiu, viz., dege-, by means of the conjunction ma, and:

11. dege ma dee
12. dege ma luou, etc.

The series above 20 is:

20.	jeig	licik	licik	yucik
30.	de:rig	dericik	de:ricik	de:rik
40.	faig	faik	faik	fa:ik
50.	rim:ig	rimeik	rimeik	rimeik
60.	woroig	oroik	oroik	worcik
70.	fi'di:g	didieik	widik	fi'di:k
80.	wo'ri:g	warieik	warick	wa'ri:k
90.	tiweig	tiweik	tiweik	tiwe'ri:k
100.	doboyoiye	dawoki	dawoki	dwoyuk
1000.	dajclafi	dajledi	dajledi	dejunas

These plain numerals are used in counting objects which do not fall into any of the noun classes, and they are used in counting apart from explicit reference, and in mathematical operations. They may be strengthened by the exclusive 'saka', only: demara saka, only one person (using an example from the class-form for human beings). Above nine there is no classification, so that the higher numerals are always used as they stand here. If, however, a number below nine refers to a noun-class, the class-form is used, even in combination: rimeig ma fidumare riweis, 57 children.

Nouns which are used with the simple numerals, 1-9, include the following: coconuts, houses, turtles, parts of the body (with one or two exceptions relating to such parts as eyes, that naturally occur in pairs), large animals (small animals are classified with human beings); large stones (for Merir only, according to Eilers); fruits, wooden implements, and any other things not obviously covered by a noun-class.

In Truk there are 62 noun-classes, but the number is much smaller in Sonsorol. Examples are here given in Sonsorol forms, with additional notes of other dialects where necessary, and allowing for phonetic changes as usual in Tobi. The noun classes for numerals in Sonsorol, with the suffixes used to indicate them, are alphabetically arranged as follows:

-arj	Spans: deanj, a span; lianj, two spans..
-ara	Hairs, feathers: Pur and Merir, -cri: deara, liara, etc.
-au	Long, round objects, e.g. pencils, spears: deau ni. one tooth.
-avalā	Measurements from the fingers of one hand to the shoulder of the opposite arm: deavala, liavala, etc.
-bonji	Nights, times in general: dobонji, libonji, etc.
-els	Trees; Pur, arai.
-fadi	Round objects, from fadi = stone, Tobi fas: devadi cigarette; one cigarette; livadi sayai, two eggs; derufadi pigipigi, three balls.
-fao	Parts and sections: lifao ri evei, two tears in my clothes.
-yac	Plants: liayac sirigit: two tree trunks.
-gibw ^a	Pieces: derugibw ^a , three pieces.
-kubwo	Legs: dokubwo, one leg.
-lai	Natural pairs, such as eyes: recorded by Eilers for Pur only.
-lair	Sides: delair, lialair, derulair, etc.
-lari	Days: delari, lilari, one day, two days.
-mara	People, small animals, fish: demara, limara, etc.
-mwār	Cubits: demwar, limwar, etc.
-nāv ^b	Fathoms: Fitajava? how many fathoms?
-pa	Coconut leaf, pandanus leaf, native skirts: depa, lipa, etc.
-pat	Pieces of a thing: fitepat patara? how many parts is it in? I do'pi depata ri sirigit, I cut a piece of wood off.
-pae	Arms, hands (from pau-ra, his hand): depau, etc.
-pōa	Flat, round objects, as depōa wa sirigit, one flower; lipōa dora, two dollars.
-sau	Flat, thin objects: desau pa:p ^a , one board; lisau tit, two posts, pepa, in sense of "paper", but in sense of "book" it has no class sign.
-tab ^a	Pieces, properly halves: detabu-, a half.
-tirouba	Measure from finger tip to centre of chest: detirouba, etc.
-um	Bunches: doum fado, a bunch of bananas; lioum, two bunches.
-ut	Portions of breadfruit: dout, luout, derut, etc.
-xat	Fingers and toes: dexat, lixat, etc.

Practice is needed to determine exactly when each of these suffixes is to be used. It will be noticed that besides the actual numerals, the interrogative word Fitouw, 'how many' also requires the suffixes, and in taking them it becomes fite- in most cases.

In regard to grammatical usage, the numerals are similar to the adjective-functioning words, in that they may either qualify a noun or be used as verbs. In the event of the attributive use, however, they differ from the adjective in that they precede the noun: deyae sirigit, one tree; desau papa, one board; and in the predicate, jālimāt Il bwe derig, the men are 30. They make nouns also, if they are used absolutely, without a dependent noun: demara c mire rani wa, one (person) is on the boat; demaru saka, only one (persona, small animal, fish). The classificatory suffixes are not used above nine, so that numeration is simple after that point, but if the number is a compound such as 19 or 29, then the classificatory form must be used for the second part of the number, as already pointed out.

Native systems of measurement have appeared under the various classifiers. They are as follows:

-java, a fathom, taking prefixes, danava, lianava, derunava, etc.

The final -a is often facultative.

-pai, an arm's length, from shoulder to tip of middle finger: dippai.

-tirouba, the arm is outstretched, and the distance measured from the tip of the middle finger to the middle of the chest, direct.

-uwar, a cubit, finger tip to elbow.

-ar, a span of the outstretched fingers.

-gib^w, a pace.

-Jana'riti is the distance between the tip of the thumb and the tip of the forefinger when the fingers are fully stretched.

The arithmetical processes have already been outlined on p. 23.

Ordinals in Sonsorol are as follows:

1st	matamwar	6th.	xaworuar
2nd	xaluouwar	7th.	xafiduar
3rd	xaderuar	8th	xawaruuar
4th	xafauar	9th	xatiuowar
5th	xarimouar	10th	xadegetiuar

The common element here is the prefixing of xa-, the causative prefix in the verb, and the suffixing of the possessive -ar^a. The classification extends to the first nine ordinals, but some variation in form takes place: xaderu'mœnⁱ jälimat, the third person. Sometimes, however, the possessive is used as though it were that of a noun: xafiduari patar, the seventh part.

Multiplicatives are formed by prefixing fa- (Tobi prefers va-):

once fadet^a

twice faluoou, etc.

examples: faderu delari, three times a day; fadet^a ifi de^a madirap, once in a year. These forms are regular.

Fractional numbers are constructed with the classifying suffix -tabu:

$\frac{1}{2}$ = detabu,

or litabu, if two halves of a whole are spoken of. Otherwise the suffix -pat, for parts of a thing, is used:

1/3 = depat; 2/3 = lipat; 1/4 = fapat.

7. ADV RBS

To group words as adverbs in Sonsorol is again a classification of convenience rather than of reality. Most words functioning as adverbs are by category nouns; a few are verbs. They are listed here in sense-groups for facility of reference.

Time

now	igera (S.T.; P. igeta)
to-day	lannei (P. lenc ⁱ ; T. yannci)
yesterday	rarowa
to-morrow	waradu (P. waradi; T. warasu)
two days ago	meidilan ni rarewa; meidilan.
two days ahead	meidilan ni warade, meidilan.
early	nimatariei
midday	rutojet
in the evening	nifayavi, nivayavi.
every day	pipie ri lari.
long ago	moduwe (T. musuwe); taraninarowa.
for ever, always	warataraijar

yet, still tæ:tə, e.g. ie riweis tæ:tə, he is still a child.
after wərimular. banjiri, i muli.
again para; ra, as i bwe ra fiteki, I shall work again.

Place.

here	<u>i'ya</u> (T. <u>joweie</u>)
there	<u>i'vara</u> , <u>i'vara:ra</u> according to distance.
behind	<u>i.muli</u>
before, in front	<u>i.moa</u>
below, down	<u>i.far</u> , <u>i.raro</u> , <u>wutataro</u> ; P. <u>i'dai</u>
up, above	<u>weirein</u> ; <u>weimnein</u> . P. <u>woi</u> .
inside	<u>i'ran</u> ; P. <u>iteu</u>
outside	<u>irigär^e</u> ; P. <u>irugär^e</u>
right (side)	<u>gurumel^e</u> ; T. <u>yo'romaya</u>
left (side)	<u>guru'segid^e</u> ; T. <u>yo'rooyir</u>
far	<u>ə tao</u> (Verb)
near	<u>rigär^e</u>

Points of compass: Sons. North: ievein

north-west: irotuavein

South: iøl

south-east: rotowaøl

East: xatiwu

north-east: xatuavin

West: irotou

south-east: xatiwaøl

Manner.

thus	<u>iten</u> a, generally verbalised as (e) <u>va itena</u> .
very; greatly	<u>dewwa</u> , <u>faia</u> .
a little	<u>to:tə</u>
enough, somewhat	<u>sigeri</u>
quickly	<u>xamatana</u> ta - verb.
long (time)	<u>jerai</u> - verb.

Interrogative

where?	<u>i:a?</u>
when?	<u>wa'naact</u> (future); <u>i'naact</u> (past)
how?	<u>ə we me'ta?</u> <u>ə we ja.mc'ta?</u>
why?	<u>mc'ta nifar?</u>

Affirming and denying

yes	<u>'aja</u> , P. <u>jewa</u> .
no	<u>'na'weri</u>

Syntactically these words do not disturb the normal order of the sentence, as will appear in the Syntax sections. Thus, "where is your father"? becomes "your father stays where", or "stays where your father", a mir' i:a papam? The verbs answering to adverbs in English have appeared in several examples previously, e.g. xo bwe xamatana ri yançrayo, get up quickly, lit. be quick in getting up.

Gillers in the Hamburg Expedition Reports has given very detailed lists of times of day, as recognised by the natives - covering practically every hour. There is no evidence that these are anything but lists worked out apparently in answer to questions by the investigator, and they do not represent native methods of counting time. They are therefore omitted here.

8. PREPOSITIONS

Words normally classed as prepositions in English are represented by words of varying categories in Sonsorol. Mostly they are to be classed as nouns, but some are compounded in various ways. They are grouped here as (a). sim-

ple and (b) compound.

(a) Simple Propositions.

Ri, of, has been dealt with already (p. 31). It is a frequent element in the compound prepositions.

Mo, from a place: xo bwito me i:a? where do you come from? This is also a frequent element in the compound prepositions. Note that 'to' a place is expressed without any preposition: xo bwe ra i:a? where are you going? i bwe ra su'kuru, I am going to school.

Ifi, from a person or thing, may be used alone or compounded with ri: in the former instance it can take suffixed pronouns, showing that it is at root a noun: xo bwe yaru'kumemi ifi ta'ma:, deliver us from evil; ifi ri ka'pan, from trial.

Rani, in, on: demara e mire rani wa, a man is on the canoe; di bwe tiriano rani rumu, let us enter into the room; manae mo'ta me xae kka rani wot wotaata? what food have you in the village? i mori itona rani saga ra, I put it in that bag; e purjutiwo rani sara, he fell into the water; e mire rani mo'ta rais? what is the rice in?

Ragir, near, also dy listed among adverbs, serves also as a proposition: e wola devadi babai ragir im, there is a papaya tree near the house.

Ni, at, is of less general use, being applied usually with im, house, to form a locative phrase such as n'imwci, at my place, chez-moi.

Pata, between, also compounded with ri as pata ri: e mire ni pata ri fad'a ya'ra:ra, it is between those stones; e mire ri pata'l mara'ya:ra limara, he is between those two people.

Some others are less common, and these include:

(ni) yataini- or xayataini-, for, used with suffixed pronouns: xae bwe si'posip xayatainikomam, pray for us. The form in ni is really verbalised, "do for...": e fcita niyatainiki:s, what did he do for us? xai masa'ri: sineni niyataniyom, we want to sing for you.

Jakiri- with suffixed pronouns, towards, but not of movement: xai kele jakiriyo, we are favorable towards you.

(b) Compound Propositions.

A few of the propositions mentioned above are sometimes used in composition with ri or ni, but others are normally so compounded:

esa ri, on to, of motion: wa'naet xo da 'buwy esa ri wa faraje? when are you going on to the ship?

wao ri, on, of place: demara e ma:to wao ri se ja, a man is sitting on a chair; xo bwe ifota i:y wao ri ja:f, put the fish on the fire; i batwy wao ri tebar, I see bananas on the table.

mata ri, at a building or a place: di bwe wod'a mata ri imwci, let us go together to my home; i mire mata ri imwe ri su'ku:ru, I am at (but outside) the school building; e bwiro mata ri im, he comes home.

ifi ri, as against ifi, is "at", as a general rule: i parajori ifi ri rimou dora, I bought it for five dollars, xariwa ranjo ra ifi ri matam, chase the flies from your face (they are "at" it now); ifi ri ileile, at the end.

i lofi, towards: mara'ya:ra le faulatox tama:a i 'lefimem., those who do civil to us; e mayo jarolaf i lofis, he is kind to us; it'a i lefil? which of them? who among them?

i olo-, with suffixed pronouns, to, with real or implied motion: xo bwi-to iolo:i, come to me; i tei yat'd i olom, I don't believe in you; the word is also used with some relationship terms: wadi io-loi, my younger brother. The idea is that of strengthening an

sortion concerning the person mentioned.

i moa, in front, and i muli, behind, are used with suffixed pronouns,
e.g. e mire i moam, he is in front of you; e miro i mulom, he is be-
hind you. Other words of this type are:

i delai, below: i mato idelai xero, I sat below you.

i ran, on to: e da bwirinao i ran, he came on to it.

Further compounding may take place with me: me iran, me ilan, me ifi
ri: e.g. e mori mmayo me ifi ri irara, it is better than the one inside it;
wa sirigit'i ra e da goyau me iran, the fruit split in two from the top; and
the following groups should be noticed:

i yada popa me iolom, I take the book from you. ('from at-you').

i yada popa ma rani bwal, I take the book out of the box.

i yada popa ma wao ri tebar i da itetiwo wao ri roni ri ma:to,
I take the book off the table and put in on the chair.

i bwe søje me iolom i da ra ifi ri neirai, I will go from you to
my mother.

i bwe bwito man n'im i da bwito mata ri su'ku:ru, I will come from
the house to the school.

xada pot xo da itetiwo ma wao ri jaf*i*, take the pot off the fire.

PART III: SYNTAX

Syntax is concerned with the order of words in a sentence. Two parts of a sentence have to be considered separately in Sonsorol, the phrase and the clause. A phrase is "a small group of words expressing a single notion, or entering with some degree of unity into the structure of the sentence" (Oxford English Dictionary); a clause is that part of a sentence which contains a subject and a predicate, i.e. involves a finite verb. In Sonsorol, rules of arrangement exist which apply differently to phrases and clauses. The clause is built of phrases, and the order of words depends on the elements of the phrase, and the combinations of phrases into sentences is also governed by rules.

A. PHRASES

A phrase, as defined above, may be either nominal or verbal, i.e. its nucleus may be a noun or noun-functioning word or word-group, or it may be a verb. The following subdivisions of phrase syntax are distinguishable:

- (a) Noun Phrases:
 - i. A descriptive phrase
 - ii. Conjoined phrases.
 - iii. Adverbial coefficients.
- (b) Verb Phrases:
 - i. Verbal particles.
 - ii. Verbal adjuncts.

In general, the Sonsorol sentence resembles the English sentence, except that certain elements are differently placed in the two languages. Moreover, there is no change of word order in asking a question, as there is in English; the conjunction *xale* (T. *xayc*) is put at the beginning of the question, and the word order remains that of the statement, e.g.

xale xo bwo bwito n'immoi? I bwo bwito n'imom.
Are you coming to my place? I am coming to your place.

In each instance word-order is the same in the Sonsorol sentence but not in the English. There is a strong preference for coördinated as against subordinated clauses in Sonsorol, as in colloquial English, in contrast with literary English.

(a) Noun Phrases.

By noun phrases is intended a phrase which does not contain a verb, but whose nucleus is a noun or noun-substitute. The principle is that a qualifying word precedes that which it qualifies.

i. Descriptive Phrases.

The descriptive or adjective-functioning words precede the noun they qualify. There are certain exceptions to this statement, which will be mentioned below. So the pure adjective-functioning word precedes the noun: *te'rappari mare*, a big man; *favadi fado*, four bananas; *livadi fadi*, two stones; *rumci sare*, my drinking water; *jai xapiteki*, my goods. Suffixes, of course, follow the noun to which they are suffixed, but they then form one compound noun, and the word which requires a suffixed pronoun cannot as a rule be used without it. The agentive particle *lei* functions

as a descriptive and so precedes the word to which it refers, in order to define ahead the grammatical function of that word: *lei tatarai'l*, evil-doors.

As against this, however, most adjective-functioning words link with the noun only by means of a verbal particle, i.e. by actually functioning grammatically as verbs, although logically functioning as descriptives or adjectives. Thus while one says '*yappari peig*, a little pig, one says *peig e ru'sorus*, a red (=brown) pig. In such a sentence as *i uwasa'ri: doe* *peig e ru'sorus*, I want a brown pig, it is possible to analyse the Sonsorol sentence as "I want a pig - it is brown", i.e. the one I want is brown. Most "adjectives" are thus verbalised, and only a few such as *te'rappari*, big, and '*yappari*, small, are used descriptively before the noun. So the construction is, e.g. *xo bwe yannejci popa 'e mmayo*, give me a good book, where not only is the "adjective" ('good') verbalised, but the stress falls in speaking on the verbal particle. If the noun is definite, the demonstrative, such as *ra*, is placed after the noun and before the adjective-functioning phrase: *yannejci popa ra 'e mmayo*, give me the good book; *i bwe ra mmayo rai ra e ya we'taki*, I am going to see my sick child. These phenomena are not uncommon in the languages of Melanesia. On this basis it is not possible to distinguish except contextually between "the pig is large" and "the large pig".

The exceptional use, as shown in the last example, is that of the demonstrative, which follows the word which it qualifies, e.g. *xo bwe lawa i:g ci*, cook these fish. Examples will be found s.v. demonstratives, p. 16-17.

Noun-functioning words exist in Sonsorol which belong to other categories in English. Thus *pipi-as*, all of us, is lit. our-all, in which the root in Sonsorol is a noun, not an adjective. Many of the compounding prepositions already listed are syntactically to be placed here, as *i bwito me wadri imwei*, 'I came from the top of my house'. The phrase *me wao ri* functions as a compound preposition, but *wao* itself is really a noun.

ii. Conjoined Phrases.

This title refers to words or phrases linked by "and", and the subgroup is necessary because the translation of "and" differs according to whether noun(phrases) or verb(-phrases) are being joined. The conjunction with nouns and noun-phrases is *ma*, e.g. *mara ma fäivi*, man and woman; *we'i ma jai mane*, my clothes and my money; *riwisi'i mara ma riwisi'i fäivir*, boy and girl; *te'rappari mara ma 'yappari riwisi'i mara*, a big man and a little boy. As *ma* also means "for", the context has to decide which meaning is required, but ambiguity in such circumstances is rarely possible.

iii. Adverbial Coefficients.

Adverbial coefficients are words which are used to modify adjective-functioning words, e.g. very, much, truly, a little. In Sonsorol these follow the word or phrase qualified: *'e mmayo dewwa*, (it is) very good; *ie yannejci popa 'e mmayo dewwa*, he gave me a very good book; *e da fatarc raxo ta:t'a saka*, he was walking all by himself; *e tai mmayo faia*, it is not very good; *e bwe mire demare na e tai mmayo faia*, he lives one and it is not very good, i.e. it is a bad thing to live alone.

Thus in a complete noun-phrase the order of elements is:

definitive - noun + demonstrative + adj. funct.wd. + adv. coef.

jai xapiteki ... ra 'e mmayo faia
my article that it-is-good extremely

= my very fine article.

(b) Verb Phrases.

A verb phrase is one which is built round a verb. This may involve particles placed before the verb or the adverbs added after the verb. The position of the verb itself in the sentence is a matter of the syntax of the clause, not of the phrase. There are therefore two sub-sections here:

- i. verbal particles
- ii. verbal adjuncts.

i. Verbal Particles precede the verb. These are temporal and modal particles, and they have been fully dealt with in Part II. Their position cannot change. It should be noticed, however, that the verb "to be" of English sentences has frequently to be omitted in Sonsorol. The negative tao, tei, functions as a verbal particle and so it also precedes the verb (p. 24). The same applies to a certain group of adverbial adjuncts which appear to be really verbs in nature, e.g. ra, 'again', is the verb 'to go', but if it is desired to express, e.g. 'I shall see you again', the phrase is i bwe ra vancyo, with some stress on bwe as well as on the main verb; so, too, i bwe ra fitek'i, I'll do it again; di'da welifanani, we'll meet again; xo towai bwe ra bwito, 'don't come again'. It is also possible to use para, but this similarly precedes, though the reason in this case is not apparent. Normally, however, such adverbial adjuncts follow the verb.

ii. Verbal Adjuncts, like the adjuncts in noun phrases, are adverbs in European reckoning, but they include words that in European reckoning are nouns. Thus, just as "go quickly" is a verbal-adjunct phrase, so is "go to Sonsorol", although in European reckoning "quickly" is an adverb and "to Sonsorol" is not. Place names follow a verb of motion immediately and without a preposition, as i bwe ra Donosara, I'm going to Sonsorol; xare me itau xae bwe ra Toyovci? with whom are you going to Tebi? Other adverbs of place are exactly similar in use: e mire i ya'rai, it is over there. The interrogative adverb follows the verb as though it were a noun of place (as it actually is): xo mir' i:a? where do you live? exactly answering to i mire i ya, I live here. Words of time are similar: i bwito yotojet, I came at noon; and the interrogative, xo bwe bwito wa'naqt? when will you come? or xo bwito i'naqt? when did you come? These phrases are treated as units, not as individual words, and the word-order does not vary as between statement and question, as shown in the case of the simple interrogative sentences on p. 39 or pp. 17-18. Even if the expressions depending on the verb is complex, the same rule holds good: xae bwito ifiri fitou krok? at what time did you come? lit. you came upon how-many clock? Very occasionally the English word-order of interrogative first is permitted, as in wanjact xo da bwito mata ri imwei? when are you coming to my house? Here the balance of the phrase decides the issue, but strictly it should still be wanjact xo, using the ligative particle mew which is treated below.

B. CLAUSES

Sentences in Sonsorol may be (1) simple, (2) compound, (3) complex. Simple sentences consist of one clause, compound sentences of clauses joined by coöordinating conjunctions, and complex sentences of clauses joined by subordinating conjunctions.

1. The Simple Sentence.

Word-order in the simple sentence is normally the same as in English: subject-predicate, or subject-verb-object. Each part of the sentence may be extended by means of its appropriate adjuncts, which are placed as already described above. In a sentence whose verb is intransitive, the order is thus:

Subject Predicate

jälimat <u>e</u>	bwito	the man came.
riwcis <u>e</u>	madil	the child is asleep

If the verb is transitive, the order is:

Subject Predicate Object

jälimat <u>e</u>	yanojo	raera	the man sees his child
i	yasausa	i:g	I ate the fish

In a number of instances, however, the verb precedes the subject, but only if the subject is a noun, not a pronoun:

e mire i:a jamu pigipigi?	where is your ball?
e ya <u>netea</u> kubwara	his foot is swollen.
e ya <u>me</u> taki ubwar	he has a pain in his stomach
e jayaxalawlawa i:g ² ra	the fish is blue
e kamis sirigit	the tree is tall
e da bwirianjo sensei	the teacher has come in.

It is not necessary to place the verb first, however, in Sonsorol, as it very often is, for instance, in Samoan or Maori. The usage remains an alternative, and it is not possible to state what factors will decide a native to use this method of expression.

i. The Verb "To be". (See also p. 21)

The verb "to be" is frequently not expressed in Sonsorol; only the verbal pronoun is used, e.g. na:n jälimata ri Donosaru, I a, from Sonsorol; riweis¹ fäivi rere ie jälimat² r'i:a? Where is that girl from? If, however, the reference is to actual existence in a place, the verb used is wola: e wola demare piris mata n'im, there is a dog in front of the house; e tai wola vitigyo rani'm, there is no meat in the house. Sometimes for people, mire is used but not of necessity so: taranjinarowa na e mire demare marerap ma wurparap, once upon a time there were an old man and an old woman - as contrasted with ifi ri mo taranjinarowa na e wola demare lei umayo, once upon a time there was a good man... The verb wola applies also to the idea of "have", for which there is no single word: e wola kici, I have a mat, lit. there is my mat; e tai wola wai, I have no canoe, lit. there is not my canoe; e wola ioloi, there or it is with me, I have it, I have some.

ii. Word-Order in the Sentence.

In the simple sentence the final word-order, when both noun and verb phrases are combined, and each is expanded as far as possible, is:

definitive + noun + demonstrative (= subject) + verbal pronoun + negative + verb + verb adjunct (= predicate) + object (with same elements as subject). Example: pipie ri jälimat ra le tai weli lannei jai xapiteki na i mori punjarau, "All the people did not find to-day the goods which I had lost".

2. Compound Sentences

A compound sentence is one that consists of more than one clause, joined by coördinating conjunctions such as "and", "or." Whereas a noun-phrase requires ma for "and", a compound sentence, or two verb phrases, requires na. This na, however, is by no means always to be translated by "and" in English, but its uses are much wider and the translation often seems very elastic. Some examples are given of the different uses of na.

1. na = "and", joining verbs: ie e da xadi de e da yarije piris, na piris e da palaje fatare ba saaruwar, he took one and gave it to the dog and the dog followed him as his companion; e mmayo dewa na di m^wasa'ri: yasausa, they are very good and we like to eat (them); babai e mori mas na e saj^oba di bwe ya-susa, the papayas have ripened and we can now eat them! eti na e bwedi u:t^a, wait and the rain (will) stop, i.e. wait until the rain stops.

2. na introduces a clause, some previous event being known and understood, so that no English translation is possible: delari na Momotare e da ya^eje... one day (it happened and) Momotaro said to him (from a translation of a widely known Japanese story -- see Part IV). The combination of a time-expression with this seemingly redundant na is very common: wanjaet na xo bwe saj^o? when (and) you will be able? nimirici na ie e xamatantan^a ri yanerago, in the morning he will rise early (lit. it is morning and...); fitouw xaian^a na xo kamase? how many fowls (are there and) you have (them)?; fitouw krok na e da bwenji suku:-ru? at what time does school finish?; degetiu krok na e da bwenji su'ku:ru; school finishes at ten o'clock; wanjaet na e da wegito? when will he return? na rae ri it^oa? whose child is he? (of someone already spoken of: na links with an implied previous statement).

3. na = if; see below under "Complex clauses": na:n i bwe tai wolio, na i 'bwe ra mata n'imwei, if I do not see you I'll go home. Actually na does not mean "if", but instead of saying 'if you give me the money, I will go with you', the native prefers to say, 'you will give me the money and I will go with you', or as in the above example, 'I shall not see you and I shall go home'. Coöordination is preferred to subordination. Ba (see below, p. 45) may be used similarly: yariei de^a ba i bwe sauriomu, give me one and I will be your companion.

4. na = when: di yasausa babai na e mori mas, we eat papayas when they are ripe; e mori mas na e musosoguyetipara, it is ripe when the inside is soft.

5. na = or: e pwe'sepwes^c na e rusasa? is it white or black? xo m^wasa'ri: wa sirigit tila e rusassa na e jaxaya'wayawa? do you want red or blue flowers? Occasionally xale is used in this sense: xale xo lawelave xale e bo u:t^a lannei? do you think it will rain to-day? Di bwe ra na e tai mmayo? ought we to go or not? (lit. we shall go and it will not be good?).

A very important conjunctival element is the word me, to be distinguished from the preposition me already treated. Me has many uses, but all share the quality of linking clauses in various sentences. Hence me can be called a Ligative Particle. It is found widely used in Ponape, but seems to have missed Truk and Ulithi. The chief uses of me in Sonsorol are the following:

1. It serves as a kind of neuter relative pronoun; e kara me e da monayo me mena e tosa bwito, he knows what has happened already and what is to come. This usage may take the form of turning a proposition into a conjunction: ifi ri me xo bwe vane me jai wadi, if you find my knife, bring it to me. Ifi ri = for; ifi ri me = in case that; also uni me = if, both referring to the future, Cf. also, e sajenjara pipie ri faulamir ifi ri me e m'asa'ri:, he can do anything if he wishes. Referring to future time also, e we me is used for 'if': e we me xo bwe rox, na:n^u mo i bwe rox, if you go I shall go too; but the root meaning of e we is 'as', and this can be retained: ie e we me tamai, he is like a father to me, as my father.
2. Me shows purpose or cause: e tai wola pepa me i bwe yapa, there is no book for me to read, a book that I may read; e tai wola me i bwe iteit' pepa rani rumu er, there is no place for me to put books in this room; e tai yappappa me i bwe farafra, I have no time to write; e toe:t^a ya-pappa me di bwe madil, it is too early for us to go to bed; i lawe me i bwe ra Toyovei, I think I'll go to Tobi.
3. Me links a pronoun subject to its predicate, throwing some degree of emphasis on the pronoun: iere me e ya m'asa'ri: this is what he wants; itpa me e 'bwe ra Donosorol? who is to go to Sonsorol? who is it that is going to Sonsorol?
4. Me provides a link between predicate and subject when the predicate precedes the subject: me'ta me xo bwe faal? what are you going to do? Me'ta me xo ya m'asa'ri?: what is it you want? Dios me'ta me e bwe suje ba e bwe faal? What is God able to do? In these cases there is always the possibility of supplying 'is it that...' in the English.
5. Me links a verb to its object in certain cases: xo vane me jai wadi? Have you seen my knife? No, I haven't seen your knife; xanayariei me jamu pepa, show me your book; xo bayaba ayø me jai pensil? can you see my pencil? ie saje ba i bwe faruje me itei, I can write my name; i bwe vadø mw pølujom, I will wear your hat. Nearly all these examples involve verbs "to see", but the construction, whose scope is not yet determined, is not entirely limited to these.
6. Me serves as a reference particle with certain adverbial phrases: me i'gera, now; me'ta me, why?, as me'ta me le dødøl? why do they say...? i'ra me..., it is all right that...

Other conjunctions of importance are:

1. Ba = that, as, because: i døl^a ba ya itena, I say that it is so; e døl^a ba e bwe ra Pannøa, he says he will go to Palau; xauje ba e bwe bwito waradu, tell him to come to-morrow; i lonolono ba e ya metaki, I hear that he is sick; tød^a ba e bwito? is it true that he is coming? E fajie ba e ya metaki, he has run away because he is sick. The verb "to be able" is rendered by e saje ba..., used impersonally, 'it is possible that', and there are many variations on this theme in use: e saje ba i bwe wautu pigipigi, I can hit the ball. Saje can also be used as a full verb with personal subject: peig e saje ba e bwe fatare, the pig can walk. With m'asa'ri:, want, like, ba is put in if the meaning is 'want to', i.e. i m'asa'ri: ba i nakam, I want to play; it is omitted if the meaning is 'like': di m'asa'ri: yasausa fado, we like to eat bananas.

Ba combines with the next particle to be treated, na to form ba na, because: i m'asa'ri: je ba na e mmayo, I like him (it) because he (it) is good; and the ligative me may be superadded: tipas e taitei dewwa na ilefis, ba na me tip jar^T podus, the spirit is the more important part of us, because the spirit owns the body (Catechism); Dios e ri'kirik^I

tama:a ba na me c yanc: tipe ri jälimat; God forgives (overlooks) sin because He knows men's hearts (Catechism).

2. Na, which also means 'that', but appears to denote object or purpose rather than cause. It is this word which combines with ba above. Owing to the confusion of n and ŋ in the Catechism, examples from this source must be used with circumspection. Examples of na are: i m^wasa'ri: na i 'bwe ra, I want to go; mona c kura na ie c m^wasa'ri: ba c bwe yatowa'di: dea fara:a jari Dios, whoever knows that he wants to break one of God's laws (Catechism); i faniongi na c bo ppour evci, I am afraid of dirtying my clothes; xo towai mariogi na xo bwe xatoje fävije, don't forget to chop some wood. The primary use of the word, however, is not as a conjunction but as a definitive, referring back to something already said: c bwe bw^ŋji fiteki na, me 'ta i da fael? (when) is finished work that (aforesaid), what shall I do? Thence it comes into use as a neuter relative pronoun: ilkara na i bwe fiteki, I know what I am doing. In this sense then na becomes practically interchangeable with the ligative mo, so that, e.g. it^ŋa na = it^ŋa me, as in 'it^ŋa na c kara rama c? Who understands this language? it^ŋa na c tip^ŋ muik? who is the avaricious man? (Catechism); it^ŋa ilafil na c bwito fada rani Pur? which of them (was it) that was born on Pur? This use seems to apply only to persons, and no examples are to hand of e.g. mo 'ta ni 'far na, but only mo 'ta ni 'far me = why?

The word itself is apparently part of the demonstrative mona, menna, already dealt with (p. 16), as shown in the Catechism answer to the question about the avaricious man: c 'muik^ŋ mo na c muikakir mane ma xajiteki ri jälimat, the avaricious man is the one who desires other people's money or goods. The compound mona, menna, then also acquires conjunctival force: mona c bwe tai wola masumosi i'va, when I have done my business here (I'll go back); ifi ri mona c ya kapanjaki:s, whenever he tries us.

These are the simple liative words used in joining the parts of a compound sentence. Sometimes between two verbs no link at all is supplied: i m^wasa'ri: yasausa i:y, I like eating fish; di da tai mamatanjata^a raxo, if we don't hurry up and go; xo bwe ra lawc xaram, go (and) cook your food; xo m^wasa'ri: kakam xo da yadi pigipigi ma wawou ra? do you want to play if got a bat and ball? i bwito fiteki, I have come to work; il6 kara tiwe:re ri umayo ma.tama:a, thou know (how) to choose good and evil; xale di bwe wod^ŋ ra su'ku:ru? shall we all go to school together (lit. accompany to go); xo bwito feita? what have you come to do? These are practically all purpose expressions.

3. Complex Sentences.

These can be treated very briefly, because Sonsorol prefers to use coördinate rather than subordinate clauses. There are, however, a few that can be called subordinating conjunctions, such as uhi, uni mo, if, which has been mentioned already (p. 44). This refers to the future, while c we me generally refers to the past, as in the example given on p. 44. As introducing an impossible condition, examples are: c we me c bo wola mane, ja:n^ŋ mo ja i i bwe rox, if there were (= I had) money, I would go too; c we tai a:t^a rarowa, ja i bwe rox, if it had not rained yesterday I would have gone. Even here ja is added though to the English idea it is not necessary, in the second clause. Usually, however, ja is used alone.

P A R T IV: ILLUSTRATIVE SENTENCES AND TEXTS

A. Sentences.

1. me'ta iga'ra:ra? What is that?
2. It'a iga'ra:ra? Who is that?
3. Mo'ta i'ta:ra? What is his name?
4. I:a 'faujom? Where is your village?
5. Xo bwito mc 'i:a? Where do you come from?
6. Xo 'bwe ra i:a? Where are you going?
7. MG'ta mc xo ya m'asa'ri:? What do you want?
8. I ya m'asa'ri: mi'na:ra. I want that (one).
9. yannejci jau. Give me some string.
10. I to'wai 'yanneyo; jai xapiteki. I won't give you any; it's mine. Bring me that.
11. Xadato mi'na:ra I have brought the string.
12. I mori xa'dato 'jau. Go to him.
13. Xo 'bwe ra i'ran. Come to me.
14. Xo 'bwito i'oloi. Tell me.
15. Xo bwe yannejci. Come inside.
16. Xe bwe bwiti'ran(o). Go outside.
17. Xo bwe bwiti'wøg. Be quick! Hurry up!
18. Xo bwe xama,tanja'tan(a). How far is it?
19. Mo'ta tau'wa:ra? Burn up the rubbish.
20. Xo bwe fi'digi 'bwedira. What are you looking for?
21. Mo'ta xo kup? Are you tired?
22. Xale xo pou'gu:? No, I'm not tired.
23. Na'weri, i.tci pou'gu:. 'yadaro. Take those things away.
24. Xo bwe 'yadi xapi'teki 'yaia Send him to me.
25. Xo bwe ya'dato i'oloi. Have you finished your work?
26. Xo mori bwonji jamu fi'tekI, He is a very good boy.
27. Ie 'e mmayo dewwa riweis 'i:. Call him (her).
28. Xo bwe fa'danji. Say it slowly.
29. Xo bwe 'tapa tec:t ma 'toc:t! Is that true?
30. Ie 'tp:di? Yes, I would say it is.
31. Unja, i 'døl ba ya i'tena. How do you know?
32. Xo feita xo da kara? I saw it myself.
33. na:n'a'saka i ya 'baayø. Where did you hear it?
34. Xo da yaduto rinji me 'i:a? My friend told me.
35. sauruwai ie. 'yannejci. Who did this?
36. I'tøa c faal' more? Do it like this.
37. Xo bwe 'faal', e da we 'more Did you make this?
38. Xo faal' more? Newer', pa'pai is 'faal' 'more. No, my father made this.
39. I tei ya 'tpød i'olom. I don't believe you.
40. Xo 'feita xo da 'bwito? How did you come (to here)?
41. Xo 'feita? Mo'ta xo bwe fi'teki? What are you going to do?
42. Xo bwe 'feita? Mo'ta xo bwe fi'teki? What are you going to do?
43. Xo to'wai fiteki minna! Don't do that!
44. E 'feita c da 'doja? What is he angry about?
45. E 'tai doja. He isn't angry.
46. Xaligik ba xø te'pala; i viri rabuto ra! Look where you're stopping! There's a snake there!
47. Sujo mai 'viri 'sare ra. Come away from that water!

48. 'yanne jei.... Give me....
49. I bwe 'yanneyo. I give it to you.
50. Ic yarijei ra'rowa. He gave it me yesterday.
51. I to'wai 'yamcyp; xo tei la fi'teki. I won't give you any; you have not worked.
52. Xo 'kara 'rama'rama xi Can you speak American?
'Meriken?
53. Me'ta mo xo d^{ph}l? What did you say?
54. To'wai kjo 'darō'darō ratmom. Don't talk so fast.
55. I t^{ph} karayo. I don't understand you (Also: I don't know you.)
56. I t^{ph} 'kara na c d^{ph}l. I don't understand (know) what he says.
57. Me'ta me lo d^{ph}d^{ph}l? What are they saying?
58. I t^{ph}na n^c (kara tama c) Who knows this language?
59. Xadije. Ask him.
60. Xadijeil. Ask them.
61. E 'mire i:a pa'pam? Who is your father?
62. Me'ta ite ri pa'pam? What is your father's name?
63. Me'ta i'te ri nei'ram? What is your mother's name?
64. E siri'miri pa'pam? Is your father alive?
65. Xo lili? Are you married?
66. Iere din ni lir. She is his wife's mother.
67. Me'ta jamu wotaata? What is your country?
68. Me'ta jamu xa'bagip^{ph}g? What is your totem?
69. Xo fada me i:a? Where were you born?
70. I fada me i:ya. I was born here.
71. E fada me i:a l^{ph}m? Where was your wife born?
72. E mir' i:a mwe'anjam? Where is your sister (of man)?
73. E da mote'mir. She is dead.
74. Xale c tai 'wol' mwe'anjam? Have you no sister?
75. Xale c mmayo pa'pam? Is your father well?
76. I t^{ph}ja jamu ta'mor? Who is your chief?
77. Fitomara roum? How many children have you?
78. Mar 'er c m^wasa'ri: 'lil. This man wants to get married.
79. E tai 'suj^{ph}. He cannot.
80. Janji xotiw^{ph}. The dry season (lit. east wind)
81. Janji rotow^{ph}. The wet season (lit. west wind).
82. Tire ri jaro. The sun is shining.
83. Tire ri malam. The moon is shining.
84. E yosouso. It is cloudy.
85. X^{ph}lifata ranji. The sky is clear.
86. E mwori me c bo 'a:ta. It is going to rain.
87. E da 'a:ta. (Now) it is raining.
88. Xale xo lawelawo xale c bo 'a:ta Do you think it will rain to-day?
lan'noi? wait till the rain stops.
89. Wet'i na c bwedi a:t. The wet season will soon be here.
90. E xamatana tanja to worola*a* i'ya. When will he return?
91. Wa'nact na c da 'wegito? Perhaps to-morrow, perhaps next day.
92. Xale wa'rad^{ph}, xale meidi'lan. We shall start early to-morrow morning.
93. Xale wa'rad^{ph}, xale meidi'lan. nimatarici.
94. Si bwe xamatana tanja na rus^{ph}je I am hungry.
nimatarici. I am thirsty.
95. I au. Have you eaten?
96. I tei f^{ph}u. Bring me some cold water.
97. Xo mori ma'na? . . .
98. Xarijei toe:t sara y^{ph}lif^{ph}u.

99. Faul^e toe:t^a ti:. Make some tea.
100. E teitiwor sara? Is the water boiling?
101. Sara 'e mmayo dewwa mere. This is very good water.
102. I m^wasa'ri: Lei fi'teki ri manat. I want a cook.
103. It^øa e bwe palajei? Who will come with me?
104. Na:nj i bwe palayo. I will come with you.
105. Xo bwe iteta i:y wao ri jaf. Put the fish on the fire.
106. Xale xo ka wot. Have you any yams?
107. E tai wol mei ikeri. There are none here.
108. Xo 'bwe ra 'law xaram. Go and cook your food.
109. E mori m^p:t. manat. Is the food cooked?
110. Teiti m^p:t, e m^peri yalep. Not yet, but nearly.
111. Xo itena i:a xarei? Where did you put my food?
112. I m^pri itena rani sugu ra. I put it in that bag.
113. Xale xo mori faula falaoa? Have you made any bread?
114. Xo bwe xamatantanja ri faal^a; Make it immediately; here is some
iere falaoa. flour.
115. Xarijei toe:t^a ri:s^a. Get me some honey.
116. Xo bwe farafara favije. Cut some firewood.
117. Xo xappur jaf. Light the fire.
118. E mmayo puru ri jafⁱ ra? Is the fire burning well?
119. E sau favije ra? I s that wood heavy?
120. Naweri, e mmayo parer. No, it is quite light.
121. Xo to'wai mari egⁱ na xo bwe Don't forget to gather some fire-
xatoje favije. wood.
122. I 't^øu e farafara man ni wora? Who is that chopping in the bush?
123. Xauje ba e bwe xadito paulal favije. Tell him to bring some wood.
124. E pipie jamu favije? Have you plenty of wood?
125. I:a jamu muromur? Where is your fire-drill? tion)
126. I bwe muromur. I am going to make fire (by frie-
127. E st^øjø ba di bwe weli manat i'yara? Can we get food there?
128. Manat me'ta me xau kk^a rani wo- What food have you in the village?
'tawota?
129. I bwe bwedi peig i m^wasox. I shall shoot a pig.
130. Xo m^wasa'ri: manat 'r? Do you like this food?
131. I tei m^wasa'ri:. I do not like it.
132. Di bwe royo, di bwe para yapau^y paudut. Let us go and look for more.
133. Paulal fäivir la mori xadato wor. Some women have brought in yams.
134. Manat 'r tai g^øra:l lei jäpit^es. This is not white man's food.
135. I to'wai kjäni minna. I cannot eat that.
136. Sirigit^l me'ta minna? What tree is that?
137. Iere e fit^øa. That is a fit^øa.
138. E tai wol 'uwar^a. It does not bear fruit.
139. E tai m^wora manat ri 'uwar. Its fruit is not edible.
140. Xale xo mmayo? Are you quite well?
141. Naweri; i tei mmayo faia i'kera. No; I'm not very well to-day.
142. I ya me'taki. I am sick.
143. E bwaa's^s me pei. My hand is hurt.
144. E ya ne't^øa kubwar. His foot is swollen.
145. Xo feita qa soya me'taki 'p^ødum? How did you hurt yourself?
146. I motiuma us^a ri sirigit. I fell from a tree.
147. E p^øn e da ya me'taki. He fell and hurt himself.
148. Me'ta me 'jälimat er e manat? What has this man been eating?
149. E ya me'taki ubar. He has a pain in the stomach.

150. E maxodo paar. He has broken his arm.
151. E wautiei na e do'pi fadagji. He hit me and cut my head.
152. Jälimat cr e pal sapi ri kubwar. He has a spear wound in the thigh.
153. Xariwa ranj ra ifi ri matam. Keep the flies away from your eyes.
154. Ranj e xapugugujei. The flies are worrying me.
155. Faini ramu 'ya:ra. Kill those mosquitoes.
156. E fanje, ba e ya me'taki. He is afraid because he is sick.
157. E bwesi rōgar. He has fever.
158. E ya me'taki matar. He has sore eyes.
159. E ya me'taki kubwei. I have a sore on my leg.

Next follow two stories well known because drawn from Japanese School Readers. The translations are in each case by Santiago, and were written by him without help. A few harmonisations have been made in spelling, but Santiago's text is kept. "Verses" have been marked for ease of reference.

The Story of Momotaro.

1. Tarajinarowa na e mire demara marerap ma demara urparap. 2. na marerap e bwitaye fafia ni p̄ra, na, urparap e sisi ev ranu sara yilid. 3. Urparap e sisi ev rani sara yilid na e da mareto dewwa uwa ri "momo". 4. na urparap e da lage e da xaditiwo, e da d̄l. ba e bwe tirenji i'ra momo. 5. na momo we e da tiriangaki na e da buwpg demara xapal marc ma i'ran. 6. na marerap e da kare i'tara Momotaro. 7. na Momotaro e da ya ffatan ni yevetiraxo na e ya matayutaya p̄ar.

8. Dolari na Momotaro e da ya ja marerap ma urparap ba, 9. "I m̄asa'ri: na i bwe ra Onijasima ba i bwe faini oni⁽¹⁾; xae bwe faal⁽²⁾ deua manaa, xae

(1) Oni is the Japanese word for "giant.". Oningashima is the place.

da yarijei." 10. La da faal⁽³⁾ manaa la da yarije, na Momotaro e fatare na e tipanaki. 11. E fatare raxo toe:t^asaka, na demara piris e fatare to, 12. "Momotaro, x̄p bwe ra 'i:a?" "I bwe ra Onijasima i bwe ra faini oni." 13. "Me'ta e mire rani na xo xati ligouri?" "Manaa nnaa." "Xarijei dea ba i bwe palayo!" 14. Momotaro e da xadi dea e da yarije piris, na piris e da fatare palaje ba saariwar.

15. E da para paraxo toe:t^a na e da weli demara sigou⁽²⁾ e da d̄l ba,

(2) Sigou is the Palau word for "monkey", an animal which does not occur in the Sonsorol Group.

16. "Momotaro, xo bwe ra 'i:a?" "I bwe ra Onijasima i bwe ra faini oni." 17. "Me'ta e mire rani na xo xati ligouri?" "Manaa nnaa." "Xarijei dea ba i bwe saariwom." 18. E da kka manaa eda saariwar. Piris ma sigou la da palaje.

19. E da para raxo toe:t^a, e da weli kadam⁽³⁾, e da d̄l ba; 20. "Mo-

(3) Palau word. Not the European crow, but a black bird of similar appearance.

motaro, xo bwe ra 'i:a?" "I bwe ra Onijasima i bwe ra faini oni." 21. Me'ta e mire rani na xo xati ligouri?" "Manaa nnaa." "Xarijei dea ba i bwe saariwom." 22. Kadam e da xadi e da saariwar. 23. Momotaro e da xadi:

piris ma sigou ma kadam, la da ra Onijasima. Lei oni la xammaseje xatam palan la da xalegije imwa:^{il}.

24. Na kadam e da jarita wenneini e da meali faulal lei rannaro.
25. Sigou e da taetaye ra xatam e da bwirane i'ran, e da xaseje xatam;
26. na Momotare la wodu ma piris la da mauri i'ran. 27. Kadam e jari ta-
yani e da teyea mata:^{il} oni. 28. Piris ma sigou la peipei na la idu ni
sima:^{il} la da xaffaypha. 29. Momotaro e da urut jar wadeitap, la da buy
ma tamoral oni. 30. na tamoral oni e pou 'dewwa tipar ifi ri buy, saka
na manas. 31. E da d^ol ba, "Xai to wai para pi'laf xapiteki na luga ja-
mami yalofalofa:^{il} ja'limat." 32. Momotaro e da xaru:^l.

33. Lei oni la si'pesipe la da iteitewa pipic ri matamat ri xapite-
ki. 34. Momotaro e da xadini xapiteki gar e da bewpha ma wao ri Onijasima.
35. Kuruma (*) e w^ol xapiteki waor, piris e ulul; na sigou e titi; na ka-

(4) Japanese loanword.

dam e fajafidi ra tari. 36. La da d^ol ba, "Di bwe ulul, di bwe ulul."
37. La da ramari jacl ulul. na tamar ma din e m^oayo 'dewwa farinpha'ny^oral
la da xatiwo.

Translation.

1. Once upon a time there lived an old man and an old woman. 2. The old man used to go the bush to cut wood, and the old woman went to the river to wash clothes. 3. The old woman was washing clothes in the river, and there floated down a peach fruit. 4. The old woman caught and took it out, and she said that the peach would split. 5. When the peach split there came out a big (baby) boy from inside it. 6. The old man named him Momotaro. 7. Momotaro continued to grow up and became extremely powerful.

8. One day Momotaro said to the old man and the old woman, 9. "I want to go to Oningashima and kill giants; prepare food for me and give it to me." 10. They then made food and gave it to him, and Momotaro went out bravely (lit. and was good). 11. As he was walking along all by himself, a dog waked up and said, 12. "Momotaro, where are you going?" "I'm going to Oningashima to kill giants." 13. "What is that you are carrying at your waist?" "Very good food." "Give me some and I'll go with you." 14. So Momotaro gave some to the dog, and the dog walked on with him as his companion. The giants fastened the iron doors to defend their home.

15. After he had gone a little way farther, he saw a monkey, who said, 16. "Momotaro, where are you going?" "I'm going to Oningashima to kill giants." 17. "What is that you are carrying at your waist?" "Very good food." "Give me some and I'll be your companion." 18. He get the food and became his companion. The dog and the monkey went with him.

19. He went on a bit further and saw a crow, who said, 20. "Momotaro, where are you going?" "I'm going to Oningashima to kill giants." 21. "What is that you are carrying at your waist?" "Very good food." "Give me some and I'll be your companion." 22. The crow got it and became his companion. 23. Momotaro took the dog, the monkey and the crow, and they got to Oningashima.

24. The crow flew up on top and watched what the enemy were doing. 25. The monkey climbed over the door and went inside and unfastened the door; 26 and Momotaro went with the dog to fight inside. 27. The crow flew about and pecked the giants' eyes. 28. The dog and the monkey scratched them and pulled their hair and harried them. 29. Momotaro drew his sword and fought with the leader of the giants. 30. The leader of the giants

fought with all his might but was finally defeated. 31. Then he said, "We won't steal again, but have pity on people". 32. Then Momotaro spewed them.

33. The giants begged him to take away with him all their valuables. 34. Momotaro took all the things and went out from Oningashima. 35. The cart with the things on it the dog pulled, while the monkey pushed and the crow tugged on the rope. 36. They cried out, "Heave ho, heave ho!" They cried out as they pushed. The father and mother were very happy as they came out to meet them.

The Story of the Two Old Men.

1. Ifi ri mo taraninarowa na e wola domare loi mmayo ri irogi ri jälimat ma domare loi tama:a ri irogi ri jälimat wao ri deua farejo. 2. na lei mmayo ri irogi ri jälimat e raari doewa xappari piris bescbes, ra e wayawayagiri dewwa. 3. Dulari na piris e da iredi meso ri ave ri marennap, e da xatarisi e da ifi ri nasci mat, e da xannanari ba, 4. "Gorinji more."

5. Marennap e da gerinji e da buwpa pipio ri matamata ri xapiteki mmayo.

6. na lei tama:a ri irogi ri jälimat e da lonolontitiroxar e da ra tijalo ba e bwe xada piris. 7. E da xadi pirisir e da bwite rani mat e da kkeri na sare mayaro me e buwpa e da don na dewwa e da rije pirisir.

8. Marennap we e mmayo e da tama:u dewwa farinpranen e da xadi pirisir e da ri ba na e fatogi dayai xappari nasci waor. 9. naser e taxo ra deu malam na e da xoxoti na e kamose dewwa e we ja me e bwe touwa ranji.

10. Marennap we e mmayo o da dop'pij nasci 'r, e da faul' ba ronic ri pao ri rais, ifi ri na e bwe pao rais na e da buwpa pipio ri matamata ri xapiteki mmayo. 11. Marennap we tama:a e da para xori ronic ri pao ri rais 'r, na e basa saka xapiteki tama:a. 12. E da para donja e da xatawadije ronic ri pao ri rais 'r, e da xayaje wao ri afi.

13. Lei mmayo ri irogi jälimat e da tijalo faranjar, e da xadato e da itaro wao ri faran. 14. Ifi ri mena na e anji e da firetaraxo, e da taracraxo ifi ri nasci ri sare yilig. 15. na e wol' sirigit batbat na e sparaxo ifi ri taorar na e mmayo dewwa. 16. E da mmayo dewwa farinpranen ni irogi ri jälimat e da xadi xara'is e da jauto ri nara faran, 17. e da fatare na e dol ba "Taoro ri sirigit e bwe taor.", na e da ya itena. 18. na tamor e da ito buruypr na e lada cgiri dewwa taor ri uwa ri sirigit, e da xajce marennap ba, 18. "Xo bwe para xadi faran xo da poiti fatareja." 19. More 'r e xalaludtitiror tamor e da yannejc irogi ri jälimat er dug ra e pipia dewwa. 20. Lei tama:a irogi ri jälimat e da lonolono, e da xadi rutegi ri faran, e da taata esa ri sirigit e da wetti tamor ifi ri menna na tamor e da ito e dol ba, 21. "Xo bwe para xataor taor ri sirigit". 22. da peipei Faran na e tai taor taor ri sirigit, pipio ri jälimat lei taberi tamor e da faranjar mata: il ma tarija: il ma jauwa: il pipia: il jälimat ya:r, 23. na la donayiri dewwa. Jälimat yar la da taatac la da xophja marennapa we e tama:a.

Translation.

1. Once upon a time, there was a good old man and a bad old man, (both living) in the one village. 2. The good old man had a little white dog, that he was very fond of. 3. One day the dog plucked at the old man's sleeve and dragged him to a corner of the garden, and showed him, 4. "Dig here". 5. The old man dug, and there came out all sorts of treasures. 6. The bad old man heard the event and went and asked to borrow the dog. 7. Then

he got the dog and went into the garden and dug, and all that came out was dirty water. He was very angry and killed the dog.

8. The good old man was very sad and took his dog and buried it, and planted a little pine-tree over it. 9. Within a month the pine-tree grew large, and stretched right up to the sky.

10. The good old man cut this pine tree down, and made a rice-mortar to pound rice, and there came out of it all sorts of treasures. 11. The bad old man again borrowed the rice-mortar, and there came out only bad things. 12. He again got angry and destroyed the rice-mortar and burnt it in the fire.

13. The good old man asked for the ashes and brought them and put them under the oven. 14. During this the wind blew and when he looked across to the bank of the river, 15. there was a dry tree (there) and it burst into beautiful flowers. 16. The old man was very pleased and he took the ashes, packed them in a basket and walked over and said, 17. "Let flowers appear", and it was so. 18. A chief noticed the flowers coming out on the tree, and he said to the oldman, 19. "Take some more ashes and scatter them". 19. The hief was amazed at the wonderful result and gave the old man many rewards.

20. The bad old man heard, and and got the box of ashes and climbed up on a tree and waited for the chief. When the chief passed by, he said, 21."Let flowers come out again". 22. He scattered the ashes, but flowers did not come out, but all the people who accompanied the chief got ashos in their eyes and ears and mouths, and were very angry. 23. The men dismounted and bound the bad old man.

P A R T V: V O C A B U L A R Y

A. SONSOROL - ENGLISH

Notes: The words which follow are Sonsorol unless otherwise indicated -
P = Pul; M = Merir, T = Tobi. Words which are drawn from the
vocabularies of the Hamburg Expedition volumes are marked (H).
In the comparatives given, the following abbreviations are used:
U = Ulithi; Tr. = Truk; Pa = Palau
Po = Ponape Ma = Marshall Islands
OAs = Original Austronesian.

In general, words do not begin with the vowel a; a y or x is
usually prefixed, although this may be so soft as to be hardly
perceptible. If it is thought that a word begins with A-,
and it is not in the vocabulary, either y or x should be con-
sulted. Here g and y have not been distinguished as separate
letters of the alphabet; it is frequently very difficult to
decide whether to enter a word under y- or x-, and each may
have to be consulted in this list.

Words taking suffixed pronouns have been given in the stem
form of the 1st. person singular, with the suffix hy honated,
as in jauwa-i, mouth. In a few instances an absolute root is
given where formations are irregular, e.g. im, house, rather
than imvo-, although the latter is historically preferable.
In a few instances, such as ni, tooth, the first person singu-
lar form is at the same time the root form.

Comparisons. A few comparisons with other Micronesian languages have
been given, but no attempt has been made to produce a fully
Comparative Dictionary. The time for that is not yet. Very
few references to the theoretical mother-tongue (Original
Austronesian) have been made for the same reason. A number
of consonant changes are known to be regular:

Sonsorol	Tobi	Ulithi	Truk	Marshall Is.
r	r	l	r	
g, y	g, y	g	k	
x, k, y	k	h = x	k (some omitted)	
s	c	c	c	r, r'
t	t	d (th)	s	
(t)	t	t	t	dj Samoan t

OUs. final consonants are often kept in Sonsorol, Tobi and
Ulithi although they are lost in Truk. No full comparison
has as yet been made.

āci	T	Coconut toddy.
adir		Caranx fish. T. ayan.
akis		Axe (English loanword)
a'magebor	T	Nautilus
amœba		Dysentery (from "amoeba", through Japanese)
āranjap	S	Weather stay or mast (H)
arido-i	S	Whiskers (H). U. jälpc
axai-wane	S	Stalk on which coconuts grow. T. axana. U. ja-nipm.

Ba, 1		That, conjunction; because. Ba c bwo, same as, as; ba na, because. U. bwö, Tr. pwc, so that ba would seem to be a local variant of bwo.
ba, 2	T	Taro species; another is ba-mogu.
'badinqk	T	Astraea.
ba:y	T	Coffin.
bayan		Also, in addition: c bayan bauyø, he saw also...
bayadøgisisi		To be silent, keep quiet
baløgø	S	A dance; dances in general. T. bayøyø. U. bwärøg; Tr. pwørak.
Balwau	P	Bamboo; also pabu. U. bwbbwao.
bana		= ba na, because
banæ		A field, garden plot: banæ wot, taro field. QAus. banuwa.
baniri		After
ba:(r)		(Her) labia majora (H). Tr. fo-.
basalawa-i	S	Comb worn at dances (H)
batabat		Dried, withered.
baule	S	Whole coconut shell, empty. (H)
bau'tu-		Nose (bauti, bautum, bautur). U. bwaø Tr. pwøt. Ma. boti.
bœc	T	Coral lime; S. ma:l. (H). U. bwœc; Tr. pwœc.

<u>boko</u>	T	Alae of nose: <u>boko</u> ri bau'tu
<u>be'ki:fn</u>	T	Seed. S. fadø (H)
<u>berik</u>	T	A variety of sea-mussel (<u>arca</u>) favoured for eating (H)
<u>berima'da:va-i</u>	S	Vagina.
<u>beta</u>		To lay (eggs). Used as <u>botatiwo</u> .
<u>biobia-</u>	T	Hole in lobe of ear (<u>biobia</u> ri <u>terinja-i</u> (H))
<u>boba</u>	T	Hillock (H)
<u>bo'ori</u>	ST	To use
<u>boi</u>	S	Eyelid: <u>boi</u> ri matai; T. <u>bae</u> ri <u>mata-i</u> .
<u>bo'kuc</u>	M	Variety of pineapple eaten either raw or cooked (H)
<u>-bon</u>		Numeral coefficient for days, nights, periods of time. Tr. pwin. Ma. bon = night. OAus. (m)bonji = night.
<u>boru-jo</u>		To cover; <u>boruboru</u> , covered.
<u>bou-i</u>	T	Clitoris. S. dira-i (H)
<u>bout</u>		Boat (English loanword)
<u>bø'ra</u>	T	Three-leaved pandanus, eaten raw.
<u>bø'ra-ra</u>		(Its smell). <u>Bø'a</u> tigitigi, pleasant smell; <u>Bø'a</u> tama:u, bad smell. OAus. baw.
<u>bu</u>		Betel nut, arecca palm and nut: Palau name, not grown locally. OAus. buwah, 'the' fruit. Tr. pu
<u>bug^u</u>		Fight: <u>e</u> <u>bug^u</u> ma..., he fights with...
<u>bu'edi</u>		To tie together, make into a bundle.
<u>buuyexadi</u>		Always; probably a T. form for <u>pili<u>a</u> lari</u> , every day.
<u>bukobuk</u>		To join, connect, link. In Catechism, lili bukobuk, the marriage bond.
<u>bul</u>		High, of tide. Ie bul ta:ti, the tide is high. U. bwur. T. <u>buyuron</u> , flood; <u>buyonicicik</u> , high tide (H).
<u>bu'lobul</u>		A hole; cf. <u>jaramaran</u> .
<u>bu:n</u>	T	Resin (H). U. bwul, gum; OAus. pulut, glue of trees. Ma. bwil, sap.
<u>bunge</u>		Handle of axe (<u>bunge</u> ri akis).

bur	T	Variety of mussel. Bur a <u>mayomay</u> , neckband of <u>bur</u> to bind lower jaw at parties (H).
burau	I	Bottle. S. <u>da'lamire</u> ; T. <u>da'yamiro</u> .
buroyo		Smoke (n.); <u>buroyo</u> ri jäf, smoke of fire. T. <u>boyo</u> . U. <u>bwø-ray</u> .
bus		Mad. crazy. Really M., S. <u>dalibarau</u> . U. <u>bwuc</u> . Tr. <u>puc</u> .
buto-i	S	Navel; also <u>moto-i</u> . Tr. <u>pu</u> . Ma. <u>bwic</u> . U. <u>bwos</u> = triangular region below the navel.
buwøg		To go out. Da <u>buwøg</u> , used for "good-bye". Also <u>tiwowøg</u> . U. <u>bwuløy</u> ; Tr. <u>feinu</u> .
bugaje		Shade, shadow. Also <u>riyare</u> .
basea		To come out, come forth.
bwa:jc	T	Wooden knife for cutting fruit, etc. (H). Seems to be for <u>wad-ci</u> , my knife (S).
bwao		Fish pole; cf. <u>jao</u> . Tr. <u>pwøu</u> ; Ma. <u>bwä</u> .
bwaru		Box. Also <u>walo</u> . Tr. <u>pwør</u> .
bweaki		To bury. Also <u>riba</u> .
bwedi, 1		A gun; probably Palau <u>boes</u> . U. has <u>pak</u> .
bwedi, 2		Old, of thing: e mori <u>bwedi</u> , it is old. T. <u>bwcsi</u> .
bwosi	T	See <u>bwødi</u> , 2.
bwiriano		Come in, enter; also <u>tiriano</u> . Tr. <u>feinom</u> , <u>tonom</u> .
bwiro		Come! Also <u>bwito</u> <u>pato</u> .
bwi'tayer		Come up. U. <u>bwiøay</u> ; Tr. <u>feitå</u> ; Ma. <u>å-tak</u> .
bwi'tiwo		Come down. U. <u>bwiøi</u> . Tr. <u>feitiu</u> .
bwito		To come. U. <u>bwuøøy</u> ; Tr. <u>feito</u> ; Ma. <u>i-tok</u> .
bwitok		To come back, go back.
bwotau		Coconut-leaf basket. U. <u>bwøtau</u> ; Tr. <u>pwotou</u> , do., made by women; Ma. <u>bødjo</u> .
bwy	T	The ground. S. <u>masaro</u> . U. <u>bwol</u> ; Tr. <u>pwæn</u> ; Ma. <u>børic</u> .
bwul		Flame. U. <u>bwul</u> ; Tr. <u>pun</u> ; Ma. <u>urur</u> .

- Ce- T Fish bone; also tunu-r. (H). U. ci-; Tr. ce.
coco T Iris (or eye: coco ri meta-i). (H) Tr. cocoban mas,
pupil of eye.

- Da Consecutive particle, see Grammar p. 22-23. U. sa; Tr. a.
dabar A duck (Pa.)
dabubuo P To reach out to (H)
dadad P To weave, plait; S. fadifadi (H). See also dodaje.
d-dɒl S Bark of dog, T. dadɒy.
dafan S Young callophyllum (widoki). (H). Pingolap, sepan.
da'vamire T Bottle. See S. da'lamire.
dai One, used only in the compound daidemara, only one, only (son), etc. Daidemara raer^a, his only son.
dala S Beryx fish (H)
da'lamire S Bottle; M. burau; T. da'vamire.
dalibarau S Stupid, mad, crazy. M. bus. (H)
dalukə-i S The back (H). Ma. clik, perhaps Tr. sakar.
dapayid S Species of fish (H)
de-i S Scrotum (dom, der). T. do-i (H). ? Tr. sc, penis.
dawayal SM Spider. In T., H has sine ri dabayava, "mother of web".
da:wo S Box containing tattooing instruments (H)
dawoki PM One hundred; S. doboyojje; T. dewoyuk. U. subuxui;
Tr. puke.
dege A ring made of coconut shell: dege ri jad (H).
(d)dek^ø Full; also oul. U. sasog.
dełari One day. See -lari.
dełci The side; on the lee, away from the wind. I delei xere,
beside you.
den (ni mat) Tears (of eye) (H), Cf. seniteni. U. cal, Tr. oñ.
de-tabu A half; see tabu. Litabu, each half of object if broken.

di, 1		Verbal pronoun, 1st. person plural inclusive, We. U. Tr., si; Ma. ee
di, 2		Stomach, belly, womb. U. si..
diar		Pregnant; perhaps cf. Palau dioll, where -l = Oaus. -n.
di <u>g</u> (-r)	S	Boundary (H)
'dig <i>i</i>	S	Spoon or coconut fibre for eating turtle's blood (H).
dil <u>cta</u> u	S	Ridge props in house.
din		Mother; also ncira-i. Din ni tama-i, father's mother; din ni dira-i, mother's mother. In T. sirc-i = H. ncira-i. U. s ^{ol} , sil; Tr. in; Pon. ina-; Ma. cin.
diob	M	A leaf salad, called in Palau o:ser. (H)
dioka		Tapioca. A German introduction.
di-ppai		An arm's length. See Grammar p. 35 and pa-i, pau-, arm.
dira-i	S	Mother; acc. to H. olitoris, = T. bou-n. See din.
diri ri pcig	S	A house post, "tier up for pig". U. sar; Tr. ur; Ma. cor.
di'wa:wal	M	A bird, Megapodius senex, Hartl. (H).
doboypije	H	A hundred. See dawoki.
da'da:jc	S	To weave (trans.) (H). Sc fadivadi, dada. U. d ^{pdfr} . Fadivadi seems to be the commonest word.
dodo'busr		To drop, drip, of water.
dodo'yonumedia		A children's game in Merir and Pul. H. 373.
dok	M	A bird, Puffinus dichrous. (H)
donja		Angry. Also raroit. Tr. sorj.
do'pi		To cut (string), trans., for do'pije.. U. sop, s ^{pi} .
'dopite	S	Foot of mast in canoe (H)
dou	T	Casuarina tree. (H). Casuarina equisetifolia.
dou'lau	S	A lamp of cypraca shell (H)
'doxudat	T	A plant, herb, shrub (H)
doum		One bunch of bananas (lioum, two bunches, etc.).

dowa		A vein in leaf (dowa ri sa:a). U. sowal.
døb ⁱ	S	A wooden dish (H)
døbuli	SM	To catch; T. døbuvi. Tr. sup, caught; supuri, catch.
dø:d		To pound (grain, meal). Tr. (western) usi.
dødør		To bake
døgeje		A mountain.
(d)døg		Empty. Also pøara = Tr. pø, U. pøl.
døyaiy		Successful fishing, a good catch. (U. liøp)
døl ^u		To think, say; of birds, to cry. U. ør, Tr. ørä
dølub		Small green coconut, practically embryo stage. U. ørub
doŋju		To conceive (child); to grow. Tr. kønu.
døtayo _c		To stand up. T. søtayo. U. suθay; Tr. øta, Po. u., Ma. cit.
'duɔ:n		Successor. Tr. siuini.
dugi		To open; open (adj); trans. dugick ⁱ . U. suxu; Tr. suk, (suki).
duku		To perform, bring to pass, fulfil a promise.
duwaro		To open: a duwaro jauwara, he opened his mouth.
dal		A post. U. sar; Tr. tar; Ma. cor.

E Verbal particle, indefinite, of 3rd. person singular.
Grammar, p. 20.

efaro-i		Shoulder. H. gives T. as jafara-i. Tr. afar; Ma. acr;
citad	M	Oustr. (ha)baya. Small edible nut of Terminalia catappa, Linn. (H)
enjan		To distribute; to divide food into shares. In U. enjan = to work.
icp		A small pandanus mat. U. icp
opelou	S	Small piece of turtle shell fastened to bird's leg as mark of ownership of a seagull. (H)
or		This. See Grammar, p. 16.
ørainji	P	Sexual intercourse (H)

etc-i Jaw. Pulowat, Satawal, jat; Ma. at. ?Tr. nac.

fa		strip of coconut front uscd in house construction. U.fa.
fada		To live, be ablive, be born; xafada, give birth to; fada-i. my birth.
fadane		To call
fadef ^{fti}	S	Species of fish
faderaur ^{fta}	MP	Children's game, see H. p. 371.
fadi		A stone. T. fadi ni tet, coral, "sea stone" (H). U. fäs; Tr. faa, fäu-; Po. pat; OAust. batu.
fadi'di:d ⁱ	S	Stamper or pestle of Prema wood (H)
fa'diki		Head.
fadivadi	S	To weave (P. dadadad, H.). U. fasf ^{ps} ; Pulowat, faifaiu.
fado		Banana; also wis, T. wic, q.v. M. vadola. T. vadoxo. H. gives fadol = roasted pandanus fruit in M. U. and Tr. have only the wic, OAustr. punti, root.
fad ^{ft}		Seed; T. boki:en; H: T. fad ^{ft} sor. testiclos (seed of soro-tum. Fad ^{ft} bwedi, powder for gun, gunpowder. Tr. fbt. The root is equivalent to fadi = stone, OAustr. batu.
fadu		Tridaona shell. U. fasu.
fafia		Uncultivated land.
fayafay	T	To cough (H). U. fagfag, Tr. fafa. Ma. bokbok.
fag ^{ftga}		To spare, let off
fay ^{fta}		Pity, mercy. Also valofalofa.
fäi		A ray (fish). P. faj ^e . U. faiei. Tr. foi, OAastr. payi.
'faias	S	A double-weave mat (H)
faidani		To kiss by rubbing noses. U. fäsön; Not Tr., but Polynesian form soji.
faija		Much, very, indeed.
faini		To kill, as an enemy in war. Cf. ri/jc. U. li, Tr. ni-end.
f"ivi		Woman, female. Often in poss. form, fäivir.
fakea		Clean, pure. Cf. safat.

'Fa .	Strip of coconut frond used in house construction. U. <u>fa</u> .
fada	Be alive, be born, live. <u>Xafada</u> , give birth to. <u>Fada-i</u> , my birth.
fadanu	To call
fadefōti S	Species of fish
faderauroa MP	Children's game. H. p. 371.
fadi	A stone. U. fās; Tr. <u>fau</u> , fōt; Po. pat. Oaus. batu.
fadi'di:dī S	Stapmer or pestle of p.ema wood (H)
fa'diki	The head
fadivadi S	To weave. Acc. to H., Pul dadadad. U. fasfōs; Polowat faifaiu
fado	Banana; also <u>wis</u> . T. <u>wio</u> . M. vadola and T. <u>vadoxo</u> . U. <u>o</u> Tr. only the <u>acy</u> root.
Fadō	Seed; probably to be identified with fadi, stone, and T. has be'ki:en. T. fadō sor, testicles (seed of the scrotum) Tr. fōt, and equivalent to Oaus. batu. See fadi.
fadu	Tridacna shell. U. fasu and Yap root.
fafia	Uncultivated land.
fayafay T	To cough (H). Ul. fagfag; Tr. <u>fafa</u> , Ma. bokbok
fagōga	To spare
fayōa	Pity, mercy. Also <u>yalofalofa</u> .
fāi	Ray, stingray (fish). U. <u>faiei</u> ; Tr. fei, Oaus. payi.
'faias S	A double-weave mat (H)
faidangi	To rub noses, to kiss. U. fāson, not Truk, but Polynesian root sonj.
faija	Much, indeed, very.
faini	To kill, slaughter, as enemies in w. r. Cf. ri-je. Ul. li, Tr. ni-end link with the latter root only.
fāivi(r)	Woman, female. U. <u>fefel</u> . Tr. <u>fefin</u>
fakea	Clean, pure; also safat.
faiki	To offer; offering.
fal	Coconut sponge. U. far. Tr. far.

fala	Kernal, as of breadfruit. U. fal = meaning, i.e. 'kernel' of statement; Tr. only far. See <u>far</u> . Probably this is <u>far</u> ^a ri..., sponge, inside of ...
faragiri	To open out, to cast a net
faliyie	To pinch
fa:n	A sinking net (H: "Senknetz")
fan ni wa	Canoe house. See <u>fare</u> . U. fal le wa.
-fanjan ⁱ	Reciprocal suffix. Grammar p. 47. Tr. f ^ø njen
fanjeniekir	Afraid. More commonly mataya.
fapat	A fourth part, a quarter. See -pat.
fa:r	Meaning. Me'ta ni fa:r, what is the meaning? U. fal.
fare	Boathouse. U. fal. Not Tr. The men's house is fare ^{il} maru.
fara-r T	Bird's claw. S. has fara kubwei, sole of feet, q.v.
fara	Only; see also <u>xara</u> . I fara dea ra xo ya m ^W asa'ri:, I (will) have whatever you like.
'farafara	To chop wood; make canoe. Tr. fanafana, make by chopping.
faranie S	Species of fish.
faranj	Ashes. T. faral. Also xarais U. falanj; Tr. fananj
fa'rawa	Flour, bread (English loanword; U. makes it f ^ø 'loa.)
fari	Back again; also ureg. Fari fitouw? How many times?
fariep	Malay apple, Jambosa malaccensis, Myrtaceae. Tr. f ^ø niap.
fa:rig	A string of fish.
farivotoyot T	Side of boat.
farimale	Wreath, crown. U. mar, marmar; Tr. mwaramwar a lei.
farin ^j run ^j en	Heart, mind. inside. Tr. f ^ø annasanas. Cf. Po. kapen-nulenjule.
fare	The underneath part: fara kubw-ci, sole of foot; fara pe-i, armpit. U. fal (p ^ø c); fal (pa), resp.; Tr. fan pasapac and fan paa.
faru'bar	Pregnant.

fāwāfōra		To tattoo, draw, write; trans. 'faraje. U. falefōl, tattoo on female genitals.
fārāje		Island. Faraje ri jālimat, world. Cf. tavae, group of islands. U. fōli; Tr. fōna; Ma. ene, small island in atoll.
fāwōrēwōr	T	Forest, bush, jungle. Cf. Tr. fōna + wōnuwōn., jungle
fa:s	S	Three-leaved pandanus, eaten raw. T. vac. U., Tr. fac. In Polynesian, Saomoan fasa.
fasicōr	T	Black lava stone
fāta		Clear (adj.) Also talama. Tr. fat-en.
fatafata (im)		To roof (a house)
fatana'gosak		Always
fatāñi		To separate
fatare		To walk, walk about. Tr. fetan
fäti		Eyebrown. Tr. fōt; Ma. ät(in)
'fatifer	S	Cononut opener made of turtle shell.
fatiyalau	S	Bonito fish, Thymus pelamys; also xalanap
fätiri		Grass. U. fädil; Tr. fetina
fatār		A paddle, oar. U. fadōl; Tr. fōtan.
fa'togi		To bury. Also 'beaki, riba.
fatox		A plant, vegetable. T. doxadta. U. fadagu; Tr. fōt; a cultivated plant; fōtuki, to plant. Po. patōk; Ma. katōk, to plant.
fā'too:tā		Soon. U. fätōt.
faufau	S	Bird species.
fau'yālau	S	Bird species.
faumeri		Fish species, Echeneis.
faurijon	S	A toy bullroarer (H)
fael ^a	S	To do,; deed; action. T. fātē; S. sometimes fael ^b ; faulici, my actions; 'e mma'o faelir jamu fael, your way of acting is good. U. fer, Fori; Tr. fōri
faulemir ^c		Village; place; see also faraje, island.

fa'vatu		A raft, known from Palau, but not used.
'fävetari		To walk about. See fatare.
fävija		Small firewood, as contrasted with ta'mos, large firewood.
faxphi, faxphphi		Sad, sorrowful. Ul. faxphi.
feita		To do what? How? U. häta; Tr. fetei.
fekir	T	Labia minora. Also fik. Tr. fir.
fe:n	S	In fe:n i:y, fishing magic. Tr. fen, holiness, taboo.
fenji	S	A sieve used for preparing mugomug.
fidi	SMP	Star. T. fis. U. fis. Tr. fe. Po. utju, Ma. idju, Chamoro pution, OAus. bituin.
fidi la:r		Venus as Morning Star. Fidi + lar, day.
fidivididi		Grass skirt; to wear a grass skirt. U. sif(sif) with metathesis.
filinau	S	A girl of some size, between firesik and riweis ⁱ fäivi.
firesik	S	A small girl
fisiñi	M	To break in two. S. visini.
fi'sirayo		Beautiful.
fitek ⁱ		Worl; to work; do; produce.
finiatayc		To glorify. Tayc, up, with root shown in Tr. fina-äta, select, which is OAus. pilih, choose, but the medial -n- on S. needs explaining.
fis	T	A star. See S. fidi.
fitarox		To build a house. U. føtelay; Tr. føri.
fitigo		Flesh, meat, muscle. U. fedøg; Tr. føtuk; Po. utuk.
fitouw		How many? U. feidou; Tr. fitu.
-fou		A quarter of breadfruit (deyou, livou, etc.)
førou		To cook in fat. Trans. førije.
føa		Cold, of persons; of things, yeliføa. U. foë; Tr. føë; Po. pau, and perhaps Ma. bio.

G: Note. G and γ have been grouped together, as sometimes there is a tendency to interchange the two. For similar reasons, if a word is not found under this heading, it should be sought under x-.

γabik	T	Backside, buttocks. S. <u>medoug-ei</u> . U. xap-ei.
γao	T	A sling
γacaicik	T	To run. S. γatanjigo. Cf. Tr. sokai.
γada		To get, obtain, have.
γadik	T	A fish spear.
γadodoile		To rest. U. xadøl, to dozo, sleepy; Tr. atan, sleepy
γaduterini		To hear, obey. See also <u>lononon</u> .
γafaiebwitel		Cursed.
γafaiemau		Happy, blessed, lucky, favored. Cf. U. xafoxøi, unlucky.
γafercik ^a	T	Small needle fish.
gaga	T	Young baby, suckling.
γayaya	T	Trimocetta, a plant whose leaves are used for decoration.
γaya'likeli		A curse.
γayaot	T	A heron. Tr. kaakaa.
γayaicor	T	Black Heron.
γaidiar		Prolific. Cf. <u>di-n</u> .
γaiyai		Trunk of tree: γaiyai ri sirigit.
γainau	M	Black gull (H)
γakapanjar		To lead.
γala		Sweet, be kind to.
γalckije		Look after; respect; honor. Seems to/trans of proceeding. be
γalix		A crab. U. xareg, "white beach crab".
γafalofalofa		Mercy, pity, kindness. Seems to link with Polynesian root alofa, aloha. Also fayøa.
γaloyo		To kindle fire; also xato'γotoyo.

galuf	Giant fork-tongued lizard; U. xaluf. Yap word.
yamama	To love
yama:ri	Easy
yamedeyei S	Wooden comb. English word as <u>ko:m</u> more often used, as in the Marshall Is. H. gives also S. <u>yametesaisin</u> , T. <u>yame-</u> <u>teracin</u> , for a wooden hairpin or comb.
yamoduro 'lə	To put in another place; to distinguish, separate.
yanyaya	To show.
yane	To give
vannaro	Enemy
yaparu:je	To honor, respect; see <u>yalekije</u>
yapauyø	To count, to read
gaper S	Lesser chiefs, family heads under the <u>tamor</u> . (H)
yapinjapina	Raise (noun)
yapøu	To increase, add to the number of. See <u>pøu</u> , power.
yapøupøari	To strengthen. See <u>pøu</u> , power
'yappari	Small
sa:r T	Waterhole (H)
ya'rapa	To enlarge something
ga--ei T	Urine (H) Pulowat <u>hi:r</u> , Satowal <u>s:r</u> , vbs.
yari	To give (usually to a third person)
yariweic T	Small child. S. riweis (H)
yaro'at T	Pupil of eye (H)
yaruku	To save, rescue.
ga:s S	Boom of sail of canoe (H)
yasausa	To eat fish; Cf. <u>yosa-i</u> . Probably Tr. <u>ococ</u> , or raw food < <u>oo</u> , portion.
ya'su	To add up; <u>yasusu</u> , adding, arithmetic; <u>yasunari</u> , join together. Tr. <u>acu cu</u> , meeting, joining.
yataleta S	Lunch. Cf. T. <u>yata(v)etə</u> , tea-time.
yataneki	Fit, suitable, worthy

<u>yatanigo</u> S	To run. T. <u>yacaicio</u> .
<u>yatauron</u>	To set apart.
<u>ya:toy</u> S	Small upright pegs in the outrigger float, supporting the two middle booms.
<u>yatorotoro</u>	A witness
<u>yatowa'di</u>	To destroy, spoil, ruin, smash up. Verb from <u>towai</u> , q.v.
<u>yatpd</u>	Belief, faith; i kkja <u>yatpd</u> , I believe. See <u>tpd</u> .
<u>yatotadilai</u> PM	Children's game; H. p. 373.
<u>yawayawa'a</u>	To treat with kindness, love.
<u>yawerewere</u>	To prepare; preparation
<u>gegemeze</u> P	Joking, playing about. H.
<u>veledekikije</u>	To instruct, teach
<u>'yelefad</u> M	A species of bird.
<u>yeli'føa</u>	Cold, of objects. U. harifoc. Tr. niføaføa; Po. pau.
<u>verais</u>	Bundle of fish wrapped in leaves
<u>yerinji</u>	To dig (trans.). Probably OAustr. kali.
<u>yesiad</u> S	Tree species, Terminalia. (H). Tr. asas, Term. catappa, si Singapore almond.
<u>yetautøa</u>	A bridge; that on which one crosses: see <u>tautaye</u> .
gi	Nail of finger or toe (gi, gim gir ^a). gi ri xatei, fingernail; gi ri kubwei, toenail.
yi T	Spouse; S. li, q.v. yimar ⁱⁱ , husband; yifaivi, wife.
-gibw	Numeral coefficient for paces, steps. Tr. -ip
gädi	To bite. OAustr. kit, 'kati, kavat.
<u>giligili</u> MP	As <u>gidigididi padopad</u> , a game involving a person breaking through a circle of people (H)
<u>gji-n</u>	Skin, bark of tree. U. xäl; Tr. kin; Po. kili; Ma. kil. OAustr. kulit.
<u>giri</u>	1. Mats made by halving and folding a whole coconut frond (H). Tr. kiru. 2. Section of house marked off by ti:t. (U. higi).

virikin	T	The white sea-swallow. (H)
vi:rinya	T	Sandpiper (H)
'virinxau	M	Species of bird (H)
gi:t	M	A quail (H)
yodoro		A horn
gogo	T	Fowl (<u>koko</u>). S. xaian
go'gora		To adorn, decorate
yoyoti		To grow, increase. <u>yoyotiraxo</u> , grow up.
yomo-i	S	Moustache. T. xom. U. xomb'l.
yori		To borrow
goro		To catch (fish)
yosa-i		My (fish to eat). See s.v. yasausa.
yosap		Dragonfly; T. osapi (H. sic.) Tr. ocáp.
yo'sar	T	A tree, Hernandia.
yosoa		To tell a lie.
yosau	MS	Raincloud. T. yocau. Tr. kucu.
'yotir(o)		Leader, chief, guide. See also xeratitin.
gøgs'		Bracelet
gras		Glass, mirror (English)
gu:l-ei	S	Penis (H)
gum ^E	S	A fish, Naseus unicornis. (H)
'gumo-i		The hand. gumu, gumur ^a ; T. kumoc-i (H). U. xumuc; Tr. kumuc, Po. kumuti, of nobles.
'yumuγu-i	T	Hymen (H).
guruguru		Lemon. M. gulugul. Ul. gurgur.
ga		To burn (intr.). Jäfi <u>e</u> ga, the fire burns. Tr. ga.

I	Vb. ral pronoun, 1st. person singular, I. Generally same in western Micronesia, e.g. U. <u>i</u> , Po. i, but Tr. <u>a</u> .
idarop	Earth, as against sky; ground, world.
ie	He, she, it. Tr. ie, Po. i. Ma. e. Oustr. iya.
iev	A large land crab. U. ief.
ifa?	Which, how? ifa ra arue <u>xo</u> lawei? which canoe do you prefer? Ifa jälimat ra? Where is the man? U. ife. Tr. ifa.
i'fa (ri)	Below, under. U. ifal; Tr. fa(n); Po. pa(n); i, locative, + Oustr. baba, underneath.
i'fa:k S	Protecting beam on loom (H)
ifi	From
i'ya	Here, just here. U. iga; Tr. ikan.
igai T	Dead wood. See <u>ile</u> . Perh. Oustr. kayu, tree.
iga'rai	Yonder, over there. U. igolai; Tr. ikena.
i'gera	Now, to-day: me igera. U. igola; Tr. ikenei.
ila MP	Children's game, a mock fight with sticks.(H)
ila'panek S	Lathes supporting thatch on house walls. T. iyayapanek . (H)
ile	A tree (generic); wood. U. ire; Tr. irā.
ilefi	To, towards: bwitoilifi, come to...
ilili	To pick up; also lug.
ilata S	Land near the sea, and above beach level: H has T. java . at.. Polynesian form generally inauta.
im	House. U. Tr. Po. Ma. im; Oustr. vaumah.
imalolari S	Air, atmosphere (H) See jaalari, which seems to be involved in this compound given by H.
imelion	A fish of the mullus family. Sea barb (H).
i'moa	Before. U. imo; Tr. mwan. Po. mowa.
imwe ramu	Mosquito net ("house of mosquito!)
imwe 'tuyutek P	Mourning house (H)
in	Banana shoot: in ni fado. Tr. in.

'ana'a		Teaching, instruction.
i'naet		When? referring to past time. Tr. inet (general); Ma. ne:t. Polynesian form commonly inaisa, anaisa.
ini		Fin of fish. ini ri varø, ventral fin; ini ri waor, dorsal fin. The pectoral fin, however is the 'hand' - paøra. For ventral fin in T., H has sifir. Tr. inin. U pal = hand.
iolo-		With, to (of persons only).
ipl SMP		The south. T. ipv. U. ipr; Tr. pr. Po. air.
i:ra		All right, correct; hey, stop! Tr. ina.
irama		To suffer; xairama, suffering.
i'ran:i		In, inside; U. ilal; Tr. nñn. Po. lole; Ma. ilo; OAustr. lem, dalem.
iranjari		Pots, cooking utensils
irango		To enter, go in. Cf. bwitirango, come in, from bwito.
iraro		Below. Common Polynesian form; S. also i'fa:r.
iredi		To pull, pluck
iregi		Old, of persons.
irretir		To divide. Tr. ineti.
irigar S		Outside (adv.) (H). Tr. nukan, Po. likin.
'iriri M		Species of sea bird (H)
ira SMT		Coconut palm. U. la; Tr. na; Kus. nu, Ma. ni, OAustr. niyu.
isi		The twelfth month of the year. U. io, given as 9th. month
it		1. Name: itei, itom, ita:rø, etc. U. ie; Tr. it; Po. at; Ma. et. OAustr. (ŋ)aran. 2. To put, place. itaro, to put, leave; itetivo, to put down; itetaye, to put up, put on to. Tr. ise, put.
iteitanari		To name, give a name to. Tr. aitaneni.
itenango		To put in; see it, 2, and irango.
i'ti:t S		A spoon of fishbone or turtle shell. Latter also 'siriwoi (H)
'ito T		Palm sap uncooked, as against aci (H). U. itei. Tr. ip. Po. io. OAustr. sayi.

itøa Who? U. itei; Tr. ip; Po. io, Kus. /u; OAustr. sa(y)i.

Jad-ei		Lungs (<u>jadem</u> , <u>jader</u>)
jado	S	Coconut mats made a half irona. (H); roof, roofing made similarly. U. jas, thatch; Tr. ðs; Ma. ac; OAustr. atep.
jaf		To swim; also <u>java</u> . U. jaf; Tr. ä, Ma. af
jafafala		To carry on the shoulder. Cf. Tr. afar, shoulder, OAustr. (ha)baya, shoulder.
jafidi		To pull as a rope. Tr. ef, pulled; efi, to pull.
jayamari		Difficult.
ja'yoY	T	Trochus arm ring (H) SM. <u>jalol</u> .
jayuei	T	Fresh water streamlet (H). ? Tr. aawø.
ja:k	T	A fish, mugil species (H)
jäkian	T	The reef edge (H)
jakiri		Towards, with. E kele jakirivo, he is pleased with you.
jalamaudi		The second month of the year.
jälimat		Man, person (native). U. jarmat, person; Tr. aramas; Po. aramaʃ; Ma. armie.
jalol	SM	Trochus arm ring. T. jayoy.
jalon ^o		A fish, chilimus species (H). Tr. aron, pompano, sp.
jaløn		Coconut milk, oil. U. järløn; Tr. aran, Ma. äl
jamar		Hammer (English). U. similar form of loanword.
jamat		Raw, green, unripe, uncooked. U. teməθ; Tr. amat. OAustr. matah.
jamwiri		To wash (pots, etc.)
jän	ST	Hair of head; T. jan ni cimai, hair of head. Jan ni <u>beke-njari</u> mat(ai), (my) eyelash (H). In other islands mostly a cognate of S. metäl, body hair.
ja:njanas	T	The pulse. (H)
janari:ti		Space from thumb to first finger outstretched. Tr. an.
jaor		Basket handle. U. jøl; probably Tr. ðed, from ð, cord, line.

japapala		To make a sign; a sign.
jäpetas		Mainlander, foreigner. (T, wadera, H). U. epsats.
japu	S	Species of fish (H)
jara-i		Way, track, road. U. jet-lap, road, big track; Tr. an(en); Po. al; Ma. oal; OAustr. djalan.
jara ri yara-i		Tongue; "road of my food".
järi		To fly. U. el.
jare	S	Species of fish (H).
jarudi		Ghost, spirit. U. jalas; Tr. ana; Po. ani; Palau yálid; Ma. anic. OAustr. (h)an(i)tu.
jarol-ai		Word, speech, act -- used in both senses, like Palau <u>togoi</u> .
jäti		To pick coconuts or breadfruit.
ja:t ^a		Chin (jatei). Truk, et.
jata:ta		To rub.
jateau	S	Fish spear, stronger than <u>xadix</u> = xato. (H). U. jeθøl; Tr. dtan.
jau,		1. Needle (S, according to H). Not U, but only Ma. ie; OAustr. djayum. 2. Spit, spittle - sara ni jau.; also (m)mut. 3. Mouth; beak of bird. jauai, jau(w)ai, etc. U. jau; Tr. au; Po. jau(ne-pon).
jaun ^a		Shadow, picture (jaunjai, etc.). U. jonjal.
jaupas		Short bar parallel to canoe float, and just above it, connecting the two booms.
jauveri	S	An axe.
jaajøal		Habit, custom, practice.
jaälari		Air, firmament
jaæneri		Tapioca paste before cooking.
jaenøjakiri		To despise, refuse, reject.
jau- ri jal		Windstorm.
jaataker		Praise (n.)

jav ^a	M	To swim. See S. jaf.
ja'wawa	M	Variety of grass; cooked as food (H)
jaxa'lawalawa	S	Blue. T. jaxa'yawayawa. U. aroarau; Tr. araaarau. Probably Ma. ma-roro.
jef		Woman's grass skirt (H). See junijunj.
ja'farafar	S	A fish, Naseus (H)
je'oma	T	A plant, Pipturus
jeyat	T	Brackish water (H)
jerari		Long, tall. U. lõlae; Po. arai, rairai.
jeramaran		A hole.
je:ripin	S	Upright rafters in house wall (H)
job ^a	T	Putrefaction (H)
joyoy	T	Trepang (H).
jo ri baut ⁱ	T	Septum of nose (H)
jøj	T	Emission of wind.
jorajora	S	The 10th month of the year. M. jarajar; P. erar, T. jerier.
junijunj		Woman's grass skirt. See also jef.

Kaburae	Copper
ka'kam	To play. U. kokom.
kale'ki:je	Take notice.
kamara	Action, deed, way. Ifi ri kamara:ri-jared, in a spiritual way.
kamasæ	To possess, have, hold. Tr. mwpc, kamwpc, to hold.
käme	Able. Tai käme, unable, cannot. Cf. suje.
kamis	Tall, of trees. Cf. jerari.
kam'pana	A bell (Spanish).
kanji	To eat; monæ is commoner. Tr. äni, Po. kñ, Ma. kane; O'astr. kaen(i).

kä'pana		Trial, temptation.
karabao		Cow, Indonesian root, "water buffalo".
karabus		Prison, "calaboose".
kare-i		(my) food; used also for tabacco; but cigarettes are <u>rume-i</u> , my drink. U. xalae; Tr. en-ei, cooked food.
karaxo		To take away. U. kakley, take way; kakwae, take far away; Tr. wano.
karoxaro		Sennit string. U. xolxol, sennit.
katem		Scissors. English "cut 'em".
katox		Ftech, bring. U. kakθoy; Tr. wato.
kefanjir		Good, well-behaved.
kele		To greet, salute.
ke:re	S	You, singulat. T. xe:r, xe:r. U. xele; Tr. em. Satowal e:l.
ke'lesia		The Church (as an organisation). Greek, through Spanish.
komamata		Punishment, penalty, penance.
kenasjas		To cry out. xai kenasqenariyo, we cry out to you. The second element is seen in fari-norūnōn, soul, from root, e.g. Tr. njasjas, breath.
ke.pinapinjia		To be with, accompany
keppape		Fitting, one's duty. Cf. p̄a, power.
kiperjako		Hope, expectation.
kes		A rat. T. gec. See also xcis, and T. vasecik. Tr. nak-l. kic; Po. kitic.
kiau		Oarigger boom. U. xiò. Tr. kid; Po. kiai.
kiegie	S	Butterfly. T. xa:bek (H). According to H., T hiegi = Gygis.
ki'lim	M	A race game (H)
kiogo		To hope.
'ki:op	T	A plant, crinum.asiaticum, spider lily. Pingelap kiop, Tr. kiop, Ma. kiep.
kitop ^e	SM	Fruit dbve, Carpophaga oceanica, Less (H)
'kirifoi	T	A tree, Thespesia; also silivo. (H)

kirimak		A small canoe
kirin	T	A bird, the dotterel (H)
kirip	T	A tree, Ficus species (H)
ki:s		We (inclusive). U. xic; Tr, kic; Po. kit; Polowat and Satowal, gi:s; Kusaic kot, Ma. ce(o). Oustr. kita.
(k)k ^j a		To carry. Probably root of karaxo, katox, q.v. U. kak-.
ko'ko:rung	T	Beetle, coleopter.
ko:m		A comb (English)
koto'ravei	T	Festival, feast. S. commonly mona ^{ar} ap, big eating.
'kukur	M	Perhaps. S. xale.
kumaser		Small lizard. U. xumacel, Tr. kumwacen (green).
kumi <u>et</u>	M	Sweet potato. (H). U. k ^{om} bi, Tr, kamuti; Philippine kamote.
kupe <u>et</u>		To look for, seek; trans. kupeti, Pass. participle, kupe-tick ¹ .
kuri <u>as</u>		A belt
kur <u>pa</u>		To send.
kurumalar		Right (side). U. xilemara.
kurusegi		Left (side). U, xil <u>cogil</u> .
k ^j eje		The 9th. month of the year. T. xux.
kara		To know, understand; kara ita: ^r a, to call his name. U. go- lo. Widely scattered root, e.g. Philippines, Tagalog ki-lala; Fijian ki'la. Oustr. (ki+)lala.

la		A future particle. U. (bwe) le; Tr. (pwe) ne, immediate future; perhaps linking with Ma. nac.
lad		AA whale. T. yad, M. lado. Cf. U. tas; Tr. rau; Po & Ma. rac, raf, Kusaie luat.
lagum	SM	A black crab; also the rainbow. T. vagum. As crab, U. ragum, Tr. rokum, Po. rukom.
lane		Day, time, occasion; -lari, suffix in counting days, e.g. delari, one day, lilari, two days, derulari, three days. U. ral; Tr. ran; also Po. & Ma. ran. OAustr. lanit, sky.
lanj		Turmeric. U. ranj; Polynesian lenja, OAustr. lenja, sesame.
lapanjaik		A long beam on the side of a house.
lar	S	Thorn, thornbush. T. kanjicir (H). Lar ej ^a , boom of sail
laso'laso		Black
lato		To haul a net. T. yato.
laumen		Dew
lawa		To cook. See also d ^ø dør, f ^ø rije, xama:ta.
la'wa:n ⁱ	S	Species of fish, Coris (H)
lawe		A thought; lawelaw ^e , to think. U. läläwal.
lawea		To need
le:bw-		The beard. T. ye:bw-. U. rebw- Not other languages.
le		Verbal pronoun, third person plural, They. T. ye. U. ye Tr. ra, Po. re, Ma. ir. OAustr. t'ida
lei ^{ook}	P	Fish spear (H)
leri	S	A species of fish (H)
le:s ^s	M	Species of black bird, Trachypetes aquila (H)
le'war	S	A tree with large brown edible fruit.
lei		Agentive sign. See grammar, p. 29. U., Tr. re, Ma. re.
leiven		Smart, clever.
lele		A saw. U. rere.
lepavau		To know how, understand.
lesik		A porpoise

li		Spouse, husband, wife; Redup. as lili, to marry. T.yi, yiyi. U. ri. In Tr. ni, and Po. li = woman.
lia		Holy, sacred, tabu
liadi	M	Species of bird (J)
li'a:max	M	Species of bird (H)
li'be:l		A fish, the flounder. T. li'be:y (H)
li'de:learen	S	A fish, Pomacentrus, species with upright black stripes. (H)
li'dome:de		Frightened. Also matayu, fanjeniekir.
li'fø:e		Cold, of objects. See also yelifø:a. U. xali-foc, Tr. fø:a, nifø:fø:a, Po. pau, Ma. bio.
liliei		The two halves of a breadfruit.
lipayar	T	Millipede (H)
lipø:l		A fan. T. yipø:vi. Also elipø:a. U. lippø:a; Tr. sci-pø:a.
lonjolono		To hear; also yadutorinji. U. ronron; Tr. Po. Ma., ron, Kusaic, lon; Oustr. deney.
lo:s ^o		Darkness, literal and metaphorical, e.g. lo:s ^o tama:i, the darkness of my sin. U. røou-ppunj; Tr. roc, Po. rotrot, Kusaic los, Ma. mä-rok. In Solomon Is., e.g. Sa'a roro'o:a.
lø:d		To startle
lu'ad ^c	M	A catching game, tig. (H)
luiarigeo	T	Cycas palm (H)
lada		To send out, put out.
lega		To pick up; also iliki.
Ma		1. And (with nouns). U. mò; Tr. mø, Po. me. Common Oceanic form ma, Oustr. mai, having. 2. Ashamed. U., Tr. Common Polynesian mä, Oustr. malu.
mad ^c		To die, perish. Made-r, his death. U. mäs; Tr. mä-nò, Po. mat., Ma. mic. Oustr. matai, patai.
madil	S	To sleep. T. mediy. Ronic ri madil, sleeping place. U. mäsø:r, Tr. møtar Polowat maur, Satowal mair, Po. mair, Ma. mecul; Oustr. ma-tuduy

madirap		The fifth month of the year. Tr. meinap; Ul. mailap, the 2nd. month.
masisigi		The fourth month of the year. Ul. maicig, 1st. month
madoal	S	Species of fish, Thynnus palanys type. (H)
madop		A cut on the body. Ul. masop
mäe		Breadfruit. Ul., Tr. Po.; Ma. mä
mayay	T	Flying fish: See S. manjal.
ma: ⁱ k	S	Sword fish; also tagilal (H)
mai ⁱ l	S	A forehead decoration (H)
mairan		From it, therefrom.
mäja		To look at ; redp. mäjamäja.
mäk ⁱ		Broad thick mix ^{bands} of tatooing on man, as against xappa ri mäk, narrow bands. Ul., Tr. do.
ma:k	S	Species of garfish.
'maker	T	Woman's head-binding of leaves (H)
makiri		To be ashamed; see ma, 2.
ma:l		1. Coral (H). T. bec ^e = Ul. bwec, coral lime, used with betel nut. 2. Necklace, wreath, lei. Cf. widoki. Tr. mwar-in, Po. mara.
ma'la		Swift, quick, moving fast.
maleal		Friendship. Ul. märær, Tr. märier, friend of same sex.
mae'wutiu	MP	A game. See H. p. 373.
mäniren		Light clouds
män ni fätari		Insect (lit. creature of the grass).
män ni watotor		Caterpillar
män ni ma'renjed	M	A game; see H. p. 373.
marj		Pandanus leaf. Ul., Tr. Ma., do.
manjal	S	Exocoetus, flying fish (H). T. mayay; Tr. menjer; Po. manjar.
manjo-i	ST	Forehead. Ul. do.

manas		Beaten in a fight
maoraor		Sweat, perspiration. Tr. mònòn.
maram		Moon, month. Ul. Tr. Po., do; Kus. malem. The Sonصول months are: talebw <small>r</small> ^u , Jalamaudi ⁱ , Tumul ⁱ ; Medisi ⁱ ; Madirapa, Taata, Max ^e , Kaje, U:r ^u , Jorejora, Ma: ^e ra; Is ⁱ . The names hold with phonetic variants in the other islands, but the order given does not agree with that in the Ulithi and Truk lists.
marayo		Satisfactory, enough.
marani		Inside, from inside. Should be more fully ma (i)ran ni
maranji		To look at, gaze at, observe
mari		A living creature: mari-cari, bird, mari-karak ^a , animal. Ul. mäl; Tr., Po. man. OAustr. manuk, bird.
'mariki	T	Taro-water beetle (H, sic.)
ma'rieri		Drunken
ma'ri:nai	S	A fair-sized boy, more than masik, less than riweisi mar ^u (H)
mari'virivi		A slice; ña:n i taiki xamárví, I cut a slice.
maru	M	Cooked taro (H)
mare		1. Being, creature, human being: mare mari, male; mare väivi, female. Ul. mal; Tr. man; Po. man. OAustr. ma-yani. 2. To swim, P. only; S. jav: maratiwo, swim down; marataige, swim up. (H) Tr. man.
marajega		To forget. Ul. mäligäli; Tr. mänöki.
marajera		Calm, slow; slowly. Ul. mälala.
ma'rejeraje		Peace, calm.
mare mari		A male person. lare, l. Tr. mörötön.
marato		To roll, revolve. Trs. xatapfru.
mare väivi		Female person, woman. (Ul. uses fefel, Tr. fefin).
mäsi		A loom for weaving - apparently an isolated name for a common object.
mäzik	S	A small boy (H).
masaro		Earth, ground; masaro pi, dust ('ground-sand').

masoyo	Greedy.
masok	Wild, savage: mari masok, wild animal; Tr. <u>moco</u> .
'masumas ^u	Busy
ma:t	1. A garden. Po. <u>mwat</u> . 2. Sated; Tr. <u>mot</u> ; Ma. <u>mät</u> .
mata-i	Eye. Ul. <u>meta-</u> ; Tr. <u>masa-</u> ; OAustr. <u>mata</u> .
mata	1. Raw Done (of food cooking). Ul. <u>maθ</u> , Tr. <u>mac</u> , ripe; OAustr. <u>masak</u> . 2. Low tide. Ul. <u>maθ</u> ; Tr. <u>mat</u> .
mataya	To fear, be afraid; Ul. <u>metøg</u> ; Tr. <u>mpøk</u> , affrighted; Po. <u>mwacak</u> ; Ma. <u>micak</u> ; OAustr. <u>ma-takut</u> . Reduplicated as <u>matayatay^u</u> , venerable, reverend, holy, dreadful, tremondous.
matama	Chief, first, leading. Ie matama ri <u>mmayo</u> , he is the best.. First, earlies. Ul. <u>matamo</u> .
matamat	Kind, variety. Pipie ri matamat ^a ri <u>vapiteki</u> , all sorts of things.
mata ri jawa-i	My lips ('face of the mouth')
matemate	Wait a moment!
matipi	Fragment, brokeh picce, e.g. of glass.
matona-i	Buttocks. S. also <u>medouga-i</u> acc. to H.
matonji	To hathh, of eggs, intr.
matawo	The open sea. Ul. <u>moco</u> ; Tr. <u>mataw</u> ; Po. <u>matau</u> , Ma. <u>meto</u> ; Kus. <u>mwea</u> , cf. Fiji <u>matasawa</u> .
mau	1. To yawn. Tr. <u>mae</u> 2. Beautiful, good. ?Ul. <u>møg</u> ; Tr. <u>mau</u> , ripe (to cut); Po. <u>mau</u> .
maur	Var
maera	The eleventh month. Merir ma;ri; PT ma:r; Ul. <u>mäl</u> , and perh. Tr. <u>mwikeriker</u> .
ma'wonei	To excel, be greater than, more than, exceed.
maxo S	A fish, Acanthurus olivaceus (H)
maxodo	Broken, of a limb.

meali		To look at, behold. Cf. maranji.
meanji		Sister (man speaking); brother (woman speaking); cousin of opposite sex. Ul. <u>mwāñāñ</u> ; Tr. <u>monean</u> (Eastern); Not Po.
meas	S	Toustonia margaritifera (H)
meau	S	Rat trap (H)
<u>mecekekomo</u>	T	A white sea bird with long wings (H)
medale		In medale ri matai, my eyelash. T. ja:nbekerja ri mat (H)
<u>me:dilau</u>	S	Day after to-morrow (H)
<u>mel</u>	S	Preserved breadfruit. Ul. & Tr. <u>mar</u> .
<u>me'la:w^o</u>	S	Species of fish (H)
<u>mele mal</u>		Neckband. T. <u>moycmay</u> . Ul. <u>marmar</u> ; Tr. <u>mwaramwar</u> ; Po. <u>mara</u> .
<u>mem</u>		Large labrid (fish) up to six feet long (H)
<u>mena</u>		That near you; see also minna, and Gramm. p. 16. Ul. <u>mpla</u> ; Tr. <u>ena</u> .
<u>monoya:n</u>		Gluttony. Tr. <u>nimbā</u> , glutton.
<u>monji-je</u>		To think, remember; r. dup. <u>monimoni</u> , thinder, ponder, consider. Po. <u>mani</u> , know. <u>Monifagōa</u> , to think pitifully about, to pity; pity (noun).
<u>mcraun</u>	S	Species of parrot fish. Tr. <u>marāu</u> . (H)
<u>merc</u>		This (pronoun); Ul. <u>melei</u> , this, <u>elai</u> , that.
'(m) <u>meri</u>		To laugh. Ul. <u>mommāl</u> ; Tr. <u>eminimen</u> , laigh silently.
<u>me:ri</u>		Clow-line on canoe (H). Tr. <u>mwēn</u> , line from midale of boom for letting sail out.
<u>merigiri</u>		Color (n).
<u>mesa'yappwiri</u>		Mud.
<u>mesc</u>		Sleeve of coat (<u>mesc</u> ri <u>awa:r</u>); shin (<u>mesc</u> ri <u>kubwei</u>); forearm (<u>mesc</u> ri <u>poi</u>). Tr. mas, eye; mesci, part, tip, blade, etc.
<u>mesi</u>	S	Woven girdle for women (H)
' <u>mosivo</u>	M	A bird species; Tr. <u>mocikou</u> , an unidentified bird.
<u>met</u>		Ripe enough to eat, applied to some fruits; see mata,l.

<u>mota</u>		What? why? Commonly with the ligative, <u>mota me..</u> . Grammar p. 44. Ul. <u>meəa</u> ; Tr. <u>mot(a)</u> ; Po. <u>ta</u> ; Kus. <u>mea</u> ; EM. Polynesian, <u>mea</u> = thing.
<u>motayaəo</u>		To hit the mar, as with a gun, aim straight, be reliable.
<u>metaica</u> T		A small red fish, S. <u>metasa</u> . (H)
<u>metaki</u>		Sick, ill. Prob. O. Austr. <u>sakit</u> .
<u>metäl</u>		Body hair of human beings, as against <u>urei</u> of animals. Tr. <u>met</u> , a single hair, thread. Ul. <u>əl</u> only.
<u>mota ri wa</u>		Raised end pieces of a canoe, lit. eye of canoe. Ul. <u>metal wa</u> , Tr. <u>səpun wa</u> .
<u>mota</u> ST		A reef - so recorded by H. but generally "open sea" See <u>matawo</u> .
<u>mo'telowen</u> S		Oblique supports joining outrigger floats to canoe. (H). Tr. <u>moscnifon</u> , <u>mesoreu</u> .
<u>mewar</u> T		A kind of fence erected to help a child to learn to walk (H)
<u>minna</u>		A form of <u>mena</u> , <u>menna</u> , q.v.
<u>minjur</u> F		Spear shaft (H)
<u>mire</u>		To dwell, live, be in a place. Ul. <u>mel</u> , live; Tr. <u>mei</u> , be; Kus. <u>mutu</u> .
<u>miriore</u>		Old.
<u>mmasa</u>		Anboil. Tr. <u>mac</u> .
<u>mo</u>		Also, with pronouns, e.g. <u>ŋa:n⁴</u> <u>mo</u> , I also.
<u>moa</u> T		A poisonous plant, cerbera, (H).
<u>modi</u> S		To sneeze (H). Tr. <u>mwɔsi</u> .
<u>modo</u> S		Species of fish of the porch variety (H)
<u>modemoda</u>		An adopted child: Tr. <u>ɔpn mame</u> . See next word.
<u>modutu</u>		To adopt a child. T. <u>mati</u> .
<u>moduraxo</u>		Different.
<u>moduwe</u> SM		Ancient, of old; cf. <u>musuwé</u> .
<u>mogomogo</u>		Arrowroot powdered for making pudding, general Micronesian term.
<u>'mogar</u>		In tattooing, two parallel lines joined by cross li-

<u>moyatominir</u>		nes (H) Died, passed away (of a person deceased).
<u>mojo</u>	T	A cat. S. uses English <u>pus</u> . (H)
<u>'monayo</u>		Finished.
<u>monae</u>		To eat; food; also kanji. <u>monaerap</u> , a feast. Ul. <u>monao</u> ; Tr. <u>mona</u> ; Po. <u>mona</u> , Polowat <u>mono</u> ; Kus. <u>mono</u> ; Ma. <u>mano</u> . General Micronesian root.
<u>mori</u>		Sign of completed action. Grammar p. 21-2. Tr. <u>mòn</u> , ready, prepared.
<u>more</u>	S	Taro, also <u>waliki</u> . H. Tr. <u>munte</u> , a "not very good kind, giant dry-land taro, <u>Alocasia</u> ."
<u>mos</u>	T	Species of large red fish (H). Tr. <u>moo</u> , sp. <u>surgoon</u> fish.
<u>mo'terisi</u>		To cause to grow; to plant as in a garden.
<u>motamoe</u>		A custom, habit; see also <u>jaejøuv</u> .
<u>moso</u>		Short. Ul. <u>mðcog</u> ; Po. <u>motmot</u>
<u>mo'sosol^u</u>		Soft; T. <u>msosoyu</u> . Ul. <u>micagoog</u> ; Ma. <u>moogo</u> .
<u>motara</u>		To set free
<u>moududuwo</u> (rayo)		Near, close.
<u>(m)motäki</u>		To begin; also <u>xapuro'taker</u> . P. rh. cf. Kus. <u>mutamwauk</u> .
<u>mote-i</u>		Navel (motar). Also <u>buto-i</u> , the commoner root, but Ul. <u>mot-</u> , Ma. <u>mot-</u> .
<u>møli</u> (ri wa)		End of canoe with outrigger to port when facing amidships. Opposite way is <u>tabo</u> . Ul. <u>møl wa</u> .
<u>muik</u>		Illiberal, mean. E <u>muitaki ri manc</u> , desirous of hoarding money.
<u>mur</u>		Banana fibre used in loom
<u>muromur</u>		To make fire by rubbing. The upright stick is the <u>raë ri muromur</u> , child of rubbing, the horizontal stick is <u>din ni muromur</u> , the mother of rubbing.
<u>musuwo</u>		Long ago. See <u>moduwo</u> . Ul. <u>musuwo</u> ; Tr. <u>masawo</u> .
<u>(m)mut</u>		To vomit. Tr. <u>mus</u> ; Po. <u>murus</u> .
<u>mulim</u>		Later. Tr. <u>mwirin</u> .
<u>mwasøripi</u>		Cold, of the body.

Na		What (relative): i kara na i bwc fitoki, I know what I will do. Grammar. p. 45. Also a particle giving emphasis, "aforesaid": c da fidiwidi riweis ¹ fäivir na, "the aforesaid girl wore a grass skirt. See Gramm.
napan ^t		Ngod, (éldé: mo) a 'c (n)apa, old man. Ul. mal lallap; Tr. nap, big; cinnap, old man. OAus. labas, big.
'nariki		To comfort, appease.
na 'wcri		No, by no means.
nax ^c		The seventh month. H. gives rex ^c . T. ra:g; Ul. la:g An old Palau name for the month Glid or Melkjit a nklo (lit. Spirit, or 'its name is bad'), is 'lak', perh. = Caroline La, applied to star Alpha Andromedae and Beta, Eta and Mu Pegasi.
ni(o)		Place, place for something: nic ri madil, sleeping place. niom, your place. etc. Ul. lälle:; Tr. moni:; Kus. an. See also renic:.
nifa-r		Its use, purpose. Mc'ta ni'far? What for? Why? Nifa:°l, their use or purpose. Tr. fa- in faniten, purpose.
nifaud ^e S		Diggind stick (H)
nifiofie		To care for, take thought for.
nikotainc-		To do something for (someone). Cf. xayatainc-.
nim S		Upright piece of wood supporting sail on mast of canoc (H)
nipata-r		Between. Ul. lipadal.
nivayaf ⁱ		Evening. Ul. lofhaf; Tr. nefaf; Satowal lofaf; not, however, Po. or Kus. OAusstr. yabi.
niw ^{pt}		The island apart from the village section, the uncultivated and uninhabited section. Perh. Tr. wñ, wild, untamed, wñnuwñ, jungle.
nomu P		Within, inside (H). Ul. ilal, Tr. nñ; Po. lble, Ma. iloan, OAusstr. dalem.
not T		A plant, Scavola (H). Tr. nøt; Po. cnat.
nugugu		To slander.
nukorapa ri bon		Midnight. Tr. nukonipwin; Po. ni lukapan pon; Kus. infulwin fon; Ma. lukon bon.

ŋa		And, but, then, if: See Grammar, p. 43. Tr. <u>ŋaŋ</u> , Po. <u>a</u> , Kus. <u>è</u> , Ma. <u>a</u> .
ŋada		Breath. Tr. <u>ŋas(anas)</u> .
ŋa:ŋ		I (pronoun), Ul., Tr. do; Kus. <u>ŋa</u> (but Po. and Ma., i).
ŋari		Suffix of the indirect transitive; Grammar p. 25. Ul. <u>ŋal</u> ; Tr. <u>ŋeni</u> = give to; perhaps Ma. <u>ŋan</u> , for.
ŋare		Spirit, soul: possessive forms: <u>ŋari</u> , <u>ŋorum</u> <u>ŋoni</u> , <u>ŋarus(e)</u> , <u>ŋaremē</u> ; <u>ŋarēmi</u> ; <u>ŋarēlē</u> . See also <u>ŋōn</u> .
ŋarəŋare		Chest, breast. Tr. <u>ŋauŋ</u> .
ŋasa ^a		Side, edge; Ul. <u>ŋis</u> , canoe platform opposite outrigger.
ŋauŋau		Species of bird (H)
ŋet <small>ŋa</small>		Swollen
ŋi		Tooth; S. <u>ŋi</u> <u>wowugutei</u> , canine teeth (T. <u>ŋi</u> <u>ŋeta</u> <u>ri</u> <u>buyotar</u>); <u>ŋi</u> <u>rie</u> , back teeth; T. <u>ŋi</u> <u>cei</u> , eye tooth (all H); <u>ŋi</u> <u>ri</u> <u>meik</u> and <u>ŋi</u> <u>ri</u> <u>paro</u> , short cross lines in tattooing (H). Ul. and Mortlock <u>ŋi</u> ; Tr. <u>ni</u> ; Po. and Ma. <u>ŋi</u> ; O' Austr. <u>(ŋ)ipən</u> .
ŋji:tu		Cuttlefish, squid. H. gives for "sepia" T. <u>xarexita</u> <u>ri</u> <u>ŋit</u> . Ul. hit; Tr. nit. O' Austr. <u>kuyita</u> , octopus.
ŋos	S	Glans penis, T. <u>me'gəmək</u> (H).
ŋon		Spirit, soul, reflection; see <u>ŋare</u> . Tr. <u>ŋan</u> ; Po. <u>ŋen</u> ; Kus. <u>ŋun</u> .
ŋŋa ^a		1. Chew of betel and sugarcane. Tr. <u>nana</u> . 2. The stick on which the thread is strung in loom weaving (H spells <u>ŋön</u>). Tr. <u>ŋun</u> , 'long thin bar'.
ŋps <small>ŋ</small>		Tired, weary; <u>ŋps<small>ŋ</small></u> <u>ri</u> , tired of... As n., weariness, surflering.
ŋunjup ^a	T	A cricket.
ŋuru'pas ^a	S	Tail of bird (H). Tr. urupou.
ŋutayc		To grant, permit.

*Oraisi	A	A fish, Acanthurus tristegus (H)
ocapi	T	Dragon Fly ()~ S. <u>rosap</u> . Tr. <u>ocap</u> .
o:s		A reef. Ul. <u>joc</u> ; Tr. <u>oc</u> .
oul		Full; also (d)e ^k . Tr. <u>ur</u> ; Ma. <u>bol</u> . Looks like OAustr. <u>pahu</u> .
outon		1. A species of tuber. 2. Invisible contents of box: me'ta me <u>a</u> outon ni bwalo 'r? what is in that box? Ul. <u>jedol</u> .

oru To make a garden.

Pa-		Preposition completing certain words. as <u>pajei</u> , with me; e <u>riger</u> 'ajei, near me; Ul. do.
pa;bu		Bamboo; Ul. <u>bwdbwao</u> .
pabwi		Pork, pig; also peig. Ul. and Yap, OAustr. <u>babi</u> , probably through Indonesian contacts. Eng. pik is used at Tr. and Po., Kus. and Ma.
padageenan	T	Tridaona (H). S. <u>fadu</u> .
pado	S	Flooring board (H). S. <u>pap</u> more commonly, q.v.
pa'dodo	MP	A game, see H. p. 373.
payau		To understand, know how to do.
pa:yi	T	Hurt, injured.
payo		A shark; Ul. <u>paho</u> ; Tr. <u>pokò</u> , <u>pácau</u> ; Po. <u>poko</u> , Ma. <u>bogo</u> ; OAustr. <u>bayeva</u> .
'pajenei	M	Species of bird (H)
pakje		Travelling bag; probably Spanish <u>paquete</u> .
pa:l		Look out! (interjection).
pal		Thunder; e da <u>póni</u> pal, it thundered. Ul. <u>par</u> ; Tr. <u>pac</u>
palada	SM	To blow, of wind: e <u>palada</u> jānji; T. <u>payada</u> .
palai	S	Species of yam (H)

pauli ri wa	High ends of canoe. Tr. pauyi.
pau-ra	The hand of a person, pectoral fin of a fish, wing of a bird. Pei, paum, paura, etc. Paera pipiri, a cross (but <u>krus</u> is also used). Ul., Tr. do; Po. pa-kus. pau-; Ma. be-.
pa;x S	1. Excrement; 2. To defecate; T. pjax. Ul. pjax, Satowal ba; Tr. pe; Po. pokok; Ma. bicik; in Melanesian, New Britain pekpek; Fij. veka.
pei	1. Cemetery, cf. riwo mi mad ^c ; Ul. pei, Tr. pe, to die; peias, graveyard 2. My hand; see pau-ra.
peipei MP	A circular game for children (H)
peipei-raxo	To take away, subtract; pei taraxo, to throw away; poi'tatiwo, to drop, let fall. Tr. p at and, from p ati , throw away.
pejon ST	Coconut husk; also p el .
polar M	Beans cooked (H)
peli-r S	Nose of canoe (H)
pe:n	Paint (English)
pe:pa	Paper (English)
perik	Crushed wa:n nut (H).
pe'rotox M	A hole (H. sic; S. is fao).
pes T	Placenta, afterbirth. (H). Tr. pei.
'pesemal S	A black fish, Acanthurus var., lives on coral
pete	Shallow
pi	1. Sand. Ul, Tr. do; Satowal bil Po. pik, Kus. puku, Ma. bok. 2. To cut, of knife, intr.). Cf. do'pi, cut (trans).
pigipigi	A ball. MP. pigipigi waor, "ball on top", a children's game H. p. 373. Ul. pag.
pilaf s S	To steal. T. piyaf. Lei pilaf, a thief, Ul. paraf, Po. pirap.
pilieladi	Always, everyday; also buvuyexadi. See pipie-.

'piligi		To slap, beat
pilø		A bundle, as pilø ri fäivijo, a bundle of firewood.
pinas		A boat (English "pinnace", used also in Ulithi and Tap).
pipi-		All: pipias, all of us; pipiak, all of them. Pipi-ladi, every day.
pire S		Shellfish, mussel. T. sa:k (H)
piripirin		Hell of foot: piripirin ni kubwei. T. vapiripirin (H) Tr. <u>spinipin pece</u> .
piripiri MP		A skipping game (H. p. 372)
piteki		Tool, implement: piteki ri fiteki, a work tool. Ul. <u>pitegel</u> ; Tr. <u>pisekin</u> .
podø		Body; podø ri wa; hull of ship.
ponja-		Heart as seat of feeling, in e umayo 'ponom, kind-hearted.
porø		Dirty (e ppore); Ul. <u>bwol</u> .
potau S		A cylindrical type of basket. (H). Tr. <u>pwotou</u> .
-pøl		Numeral coefficient for counting scales of fish.
pølinge		Hat (pølingi, my hat)
pølou		Coral slab; Ul. pørou; Tr. pøru.
pøñi		Fall, drop (intr.); pøñitiwo, fall down; e da pøñi pa:l, it thundered. Tr. <u>pwøñ</u> , fall with noise; Pulowat, Satowal, bunju-; Po. <u>fapan</u> ; Ma. <u>bun</u> .
pøru:n		Seashell
pøruña		Joint, node (of bamboo)
pøta		Authority, power.
pøtal		Coconut husk, cf. pejøn. Ul. <u>peal</u> ; Tr. <u>pøn</u> , husk, shell; Ma. <u>bweo</u> .
pøra		Empty, also (d)øgg. Ul. pøl; Tr. pø, ? Kus. pu:ø.
puari S		Variety of mussel (H)
pula		Giant swamp taro, Syrtosperma Chamissonis; Ul. <u>bwolag</u> , Tr. <u>puna</u> .

purjunau	T	A breaker, a wave; also rao (H).
pu <u>o</u> :daf	S	Fish species (H)
pu'pari	S	Fish species (H)
pus		A cat (English). H. has T. <u>mojo</u> .
pusaro	S	Variety of caranx fish.
palu-je		To accompany. Tr. <u>pind</u> , associate, mate. Po. <u>pil</u> .

Ra		1. Again. I <u>bwe ra fiteki</u> , I'll do it again. 2. That (used as enclitic; Grammar p. 16). Ul. <u>la</u> , Tr. <u>-na</u> ; Po. <u>-la</u> (adverbial); Ma. <u>-ne</u> .
ra-i		Child, my child: see also <u>raa-ra</u> . Ul. <u>la-</u> as poss. root; Tr. <u>ne-i</u> ; Kus. <u>natu-k</u> ; OAustr. <u>natu</u> , child.
rabut ^o	S	Sea-snake. Ul. <u>lobwot</u> , eel; Tr. <u>nopwut</u> , eel; Po. <u>lupu</u> sea-snake; Ma. <u>reb</u> , eel species.
ragje		Bracelet, ring. Ul. <u>laglag</u> ; Tr. <u>näña</u> , poss. root. Rage ri kubwei, my leglet.
rago		Come out, happen, eventuate. A form of <u>raxo</u> , come out out. Rago ri jaro, afternoon.
rakaraka		Good, of conduct.
ra:l		Sea-urchin (H). Tr. <u>rar</u> , Po. <u>rär</u> .
ramalow ^a		Green lizard. Po. <u>la:mua:r</u> , gecko.
rama		Talk, language (as verb or noun). Tr. <u>namanam</u> , char- acter; Po. <u>lamalam</u> , language.
ramarama ri pølou		A cave.
ram ^u	ST	Mosquito. Ul, Satowal, <u>lam</u> ; Po. <u>nam</u> ; Ma. <u>nam</u> ; OAustr. <u>ñamuk</u> .
rani		On: E mire rani wa, he is on the boat.
ranit	T	Madrepore (H); a perforate coral of any sort.
rano		As <u>rano ri føi</u> , fog over bush (H, <u>sic.</u>).

rano ri pado, cross beams under floor of house.

rao A wave (H, for S.; T. dau). Cf. pununau, T. Ul. lao; Tr., Ma., nd. Rao raparap, tidal wave, big wave.

-rap Suffix, big, large, important. Ul. lap; See napa.

ra'padati 'rimod M A children's game; H. p. 372.

rariad^e Board projecting above gunwale of canoe in middle (H)

rarit S Tatooing instrument (H)

raroit Anger; also danja.

ra'rourou S Semen (H) T., wet, which is also Truk.

rato Four forked posts connecting canoe float to kiau. Ul. lae.

rau S Riddle, puzzle (H). Tr. rau, plan, strategy.

rau- Child; rai, raem, raura, etc. Raura mare, boy; raura faivir, girl child. Also bow and stern ends of canoe, occ. to H. Ul. la-, Tr. nau-; see ra-i.

rauri, To buy.

ra'wiri MP A game in which one man holds another by the foot and swings him round (H)

-raxo Go along, e.g. e fatare raxo, he walks along. Ul. lby, Tr. nd as in feind, showing movement away from the speaker; Po. -la, cf. Gilbertese nako, go; OAustr. lakaw, walk.

redie- Womb; cf. dia-r.

renie- Place; see also nic-: renias, our place; renier, his seat. Ul. lili; Tr. nenie-.

retipe- Internal organs; cf. tipe- Used as retipeij, I think, like Palau renuk. Tr. netip, same as tip.

ri To hit, strike, kill; trans. ri-je. Cf. faini. Ul. li; Tr. ni; Pulowat and Satowal, li; Yap li; Perh. Ma. lilj; Ul. lpr, Tr. nur.

'rianeg M Species of bird (H)

riba To bury; also bweaki.

rib^u A hole in the ground, a grave. Ul. libw; Tr. nipw hole in reef.

rifatōr	SMT	A crab, called in Palau <u>'aman</u> .
ri:be	T	Twins. Tr. <u>nippwe</u> ; Ma. <u>bo</u> .
'rifolox	M	A bird species, fruit dove. (H)
ri'ga:r peripe:r	M	Flying fox.
ri'gedailou	M	A "snake" game with creeping through ranks of children (H).
rigou	P	A jacket, coat (H).
ri'kiriki		To leave over, keep back, save.
rikite		To throw away = rimikite, q.v.; to leave alone. Tr. <u>nikiti</u> , leave; Ma. <u>likit</u> .
rimetaki		To anchor.
rimifaiki		An offering.
rimikite		To throw away: see <u>rikite</u> .
'rimoton		A jelly-fish; also <u>tatt</u> (H). Tr. <u>nimoton</u> .
ring_to'yr	T	Now moon.
ripao	S	Fish resembling pristipoma, perch (H).
risu		Coconut oil.
ritoto'wot	M	Bird species (H)
riweis	ST	A child; <u>Riweis</u> ⁱ marū, male child; <u>riweis</u> ⁱ fāvir, a female child. West Tr. <u>nois</u> , noun.
riwe ri mad ^e		A cemetery; cf. pei and <u>renie</u> ri mad ^e ,
rīgār		Near, by; <u>rīgār pa-</u> , close to.
ro:d		A boil (sore). Ul. <u>los</u> ; Tr. <u>nöt</u> , pus; Polynesian.
ro:n		In <u>ro:n</u> ni bauti, nostril; <u>ro:n</u> ni tarinji, ear-passage. Tr. <u>nön</u> , Oustr. <u>dalem</u> , inside.
'ronoto	MP	A skipping game (H)
rotōjet		Noon; lunch-time; lunch.
rotou		West. Rotewavein, north-west; rotuwāl, south-west. Ul. <u>mel-ōou</u> ; Tr. <u>notou</u> ; not Po. or Ma.
rotu	S	Pigsty. (H). Commonly <u>imwe</u> ri peig.

rou	S	Species of fish, Pseudocarpus (H). ?Tr. <u>nø</u> , anchovy.
ro:xo		Coconut frond; cf. pare:a.
røi		Coconut oil; also risu. Ul. <u>løi</u> ; Tr. <u>nø</u> ; Po. <u>le</u> ; O'Austr. <u>lana</u> .
røa		A valley
ru		To save, be saved; cf. tarati.
ruku		Stomach, centre. T. ruku ri paribon, midnight. Tr. <u>nuk(ei)</u> ; <u>nukenipwin</u> , midnight.
rukut <u>toluk</u>		Behind; cf. Tr. <u>nekan soker</u> .
rum		Moss, seaweed; Ul. <u>lum</u> ; Tr. <u>num</u> ; O'Austr. <u>lumut</u> , moss.
rummut		To jump about, leap; cf. rut.
rømu		Room (Eng.; Tr. uses <u>num</u>).
rusø <u>pasø</u>		Centre of island (<u>rusøpasø</u> ri farøje). Ul. <u>läcopööl</u> .
rut ^u		To jump; Ul. <u>lut</u> ; Tr. <u>møjt</u> .
rag-		Skin: ragi, ragu-m, regar. Tr. <u>nak(i)</u> , exterior; Po. <u>lik</u> ; Kus. <u>likin</u> ; Ma. <u>clikin</u> .
ra:ja		Calm, of water ?Tr. <u>nava</u> , Kus. <u>lu</u> ..
rame ^o		A bailer: rame ri wa, canoe-bailer. Ul. <u>lim</u> , <u>limä</u> ; Tr. <u>nume</u> .
ranødi		To chew, masticate.
rat		Soft wood that ignites easily: Ul. <u>lat</u> .
ratingeri		Give way (in ships, move towards wind)
ratøi	M	Green drinking coconut.

Sa-		Blood (<u>sa-i</u> , etc.) Ul. <u>ca-</u> ; Tr. <u>coa-</u> . Po. <u>nta-</u> ; Kus. <u>sam</u> . Oustr. <u>dayah</u> .
sa'fan	S	A tree, Calophyllum Inophyllum (H). <u>lingelap</u> , <u>sepan</u> .
'safat		Pure, clean; cf. fakea. Tr. <u>fat</u> , clear.
sayai	S	Egg. T. <u>cavai</u> .
sak		Always
sa:k	T	Mussel (H). S. <u>pire</u> . Variety not identified.
saka		Just, only, alone; <u>na:n^u</u> <u>saka</u> , I myself, I only; <u>faala saka</u> , just make. Ul. <u>cok</u> , only; Tr. <u>opk</u> .
sao	M	Commoner. S. uses <u>jālimat</u> as Ul. <u>iarmat</u> and Tr. <u>aramaf</u> .
sa:n		The sap of the <u>wa:n</u> plant, a drink (H).
sa)pi	S	Beginning, foundation, origin, T. <u>ca'pi</u> . Sapi ri pei, my upper arm (T. <u>capi ri pei</u>); sapi ri kubwei, thigh (T here picei). As adj., wise, expert in (exactly like Fijian use of <u>vu ni...</u>). Ul. <u>cāpāl pāi</u> , my upper arm; Satawal kapili pei; Po. <u>tapi</u> , beginning, Ul. <u>cap</u> , begin.. Sonsorol sapiri:je, to begin; <u>sapitaker</u> , of old, in the beginning.
sare		1. Fresh water; T. <u>carə</u> . Saragiliid, river; <u>sare ni mata</u> , tears (also <u>seniterej</u>); <u>sare mayaro</u> , precipice, waterfall. 2. To mix a solid with a liquid. Ul. <u>cal</u> , water; Tr. <u>can</u> , liquid; Mortlock <u>cōn</u> ; Satawal <u>dja:l</u> ; Oaus. <u>danum</u> , lake.
sasa-ri-boj	T.	Scorpion (H)
sau		Heavy; sausau, developed (of eggs). Ul. <u>cou</u> ; Tr. <u>cou</u> , Po. <u>toutou</u> .
saurapa	S	Many, much. Root sau + rap(a), great, also nap(a). T. <u>caurop</u> ; Ul. <u>cōlap</u> ; Tr. <u>cō-c</u> , common, etc. Po, me-toto.
sa:u		A piece, a part. H. gives S. <u>sa:a ri panər</u> , thick, filled-in parts of tatooing.
sau-ri-gisei	S	Kite of leaves used in catching flying fish (H)
sauruwa-		My friend; sauriwai also "with me". Ul. <u>sawai</u> in a special use (See Lessa, American Anthropologist, Vol. 52. No.1, Ulithi and the Outside World.)
sauwa'yuduf	S	Spittle. T. <u>gutuf</u> (H). See <u>jau</u> .

sa:wor	M.	A leaf salad, Palau <u>toro'</u> . H. p. 387.
seyanir	T	Knuckle (H)
seja		Chair, seat
senesen		Tatooing on women.
seniteni-r		(his) Tears. Also <u>sara ni mata</u> , "eye water" or <u>de ni mat</u> . Po. <u>senisen</u> .
si-		Bone (sii, sim, sir ^a). T. ci-i. Ul. <u>sii</u> ; Tr. <u>sii</u> ; OAustr. <u>duvi</u> , thorn.
sie		Ornament worn in lobe of ear (sie) (H)
siep	T	Soothsaying (H). Tr. cip, kind of divination.
smaraje		To nail; a nail. Ul. <u>cifl</u> ; Tr. <u>cufon</u> , compounded with <u>ca</u> , bone.
siveri		Still, yet; sieri is also used.
siitop		A needle of hibiscus used in weaving; see also <u>so:bw</u> . Sii = bone. Ul. ci, tatooing hammer; Tr. ca, mebroilder with needle. Top = Ul. cop, pandanus mat.
sikip	T.	A bird of prey, unidentified (H)
silivo		A tree, Thespesia; also <u>kirifoi</u> (H).
sima-		Head (sima-i). T. cima-i. Simari bu'kujei, knee; simataiki, get up from sleep. Ul. <u>cim</u> ; Tr. archaic <u>cim</u> ; Satalaw <u>djim</u> .
sine ri debayaya	T	Spider's web. (H" See S. <u>dibuyaya</u>).
'sinen'i		To sing, a song. H. has S. xamerasi. Natives insisted the word was local, but it is apparently Eng. "singing".
'sinesin	S	Carved design tatooed on woman's shoulders.
si'pesip ^e		To pray; a pray.
sire-	T	Mother. S. neira-, di-. Ul. sil-, s ^{ol} --; OAustr. tina; the simpler OAustr. root gives Tr. jiin-, Po. ina, Kus. nina, OAustr. <u>ina</u> .
sirie-	S	A rib. P. daerie-i. Cf. Tr. <u>ca rära</u> , and S. si-, bone.
sisi		To wash clothes.
soa:las		Lazy, laziness.

<u>so:bw</u>	M	Pandanus mat for sleeping. Ul. <u>cop</u> ; Yap. <u>cov</u> .
<u>soyo</u>		A woven basket for temporary use. See suig. Ul. <u>cug</u> ; Tr. <u>oak</u> .
<u>solon</u>	S	To make a noise; T. <u>colon</u> . Ul. <u>corōn</u> . Tr. <u>coron</u> , bothered by noise, compounded of <u>co</u> and <u>ron</u> , hear.
<u>so:per</u>	S	Single-weave mats (H)
<u>sori'mei</u>		A net bag (H). = <u>soyo</u> ri māi, breadfruit basket.
<u>soe</u>		Varicites of net built on a framed mouth, sizes from large downwards: <u>soe</u> ri manal; <u>soe</u> yolum; <u>soe</u> siowuk. Tr. <u>oet</u> , perhaps connected with Ma. tai/nam, Samoan tai/namu, mosquito net.
<u>sow</u>		Copra. Ul. <u>co</u> ; Tr. <u>co</u> .
<u>sowatok</u>		Late.
<u>sp:k</u>	T.	A bird, the phaeon.
<u>sparaxo</u>		To flower, come into bloom. Perhaps Tr. <u>sonona</u> .
Spānis		Spain, spanish.
<u>spe:r</u>		To spell (English).
sufanjani		Together, composed of: Jālimat o sufanjani podur ma tipar, man is composed of body and soul. See fajani. Tr. <u>cufənen</u> , meet or join together.
<u>sus</u>		Boot, shoe (English; so also Ul. <u>ous</u> , Tr. <u>sus</u>).
<u>suig</u>	S	Large coconut leaf basket. Tz. <u>cux</u> , <u>cuy</u> . Ul. <u>cug</u> ; See also <u>soyo</u> .
<u>sajei</u>		1. Earrings. T. <u>cigerig</u> . Ul. <u>cacea</u> . Tr. <u>ea</u> , comb. (<u>saje-i</u>). 2. To be able; <u>sajenari</u> , to be able for, i.e. be able to do: <u>me'ta me ic</u> <u>sajenari</u> , what can he do? Of what is he capable.
sakarakin	S	Sugarcane (English).

Tabanjirajorinor		A crowd, a multitude. <u>Dios e faelē</u> ma weirein, God made the hosts above (Catechism Question 39).
tabo		The top of anything: N.B. tabo rijaro, "top of the sun" - afternoon; tabo ri wa, the end of the canoe with outrigger to right when facing middle (ul. <u>mōl</u> wa).
ta'bow ^o		To announce: <u>tavo:ŋari</u> , announce to someone.
tab ^u mata(ar)		Blind, of persons.
ta'bwe(je)		Love; to love. Ul. <u>q̄pili</u> ; Tr. <u>tipene</u> , cf. <u>tipe-i</u> .
ta'famnayo		To grow careless; be distracted, inattentive.
ta'fad		Again, afresh; fada ta'fad, to rise again (from the dead). Tr. <u>sefān</u> ; Kus. <u>safwil</u> .
'tafei		Medicine. I bwe tafei palael jälimat, I shall give some people medicine. Ul. do. Tr. <u>safei</u> .
tagaūik	T	A kingfisher; Palau <u>tanjadik</u> .
tayay ^a		Half coconut used as a cup. Perh. Ul. <u>tohòx</u> ; Tr. <u>søk</u> .
tayasi		To rise, of the sun: e tayasi jaro. Tayasi ri ja:ro, The sunrise. Ma. <u>tak in al</u> .
'tayata		Doctor (English; Ul. uses <u>tioxta</u>).
tayaū		A group of islands, archipelago, e.g. Tayaū ni Pannø, The Palau Group. Po. <u>teka</u> , island.
taye		To borrow.
tayi:et		High, lofty, proud. Ul. <u>taxiat</u> ; Tr. <u>tekia</u> .
tagilal	S	Swordfish (H). Also <u>maik</u> . Tr. <u>tøkunor</u> .
taguni		Round, about: e järi taguni, to fly around. Tr. <u>tø-en</u> , to revolve.
täibas		Canoe platform on side opposite outrigger.
tain	S	A death song (H)
taitai	M	A men's game. H. p. 372.
taitei		1. To excel, precede: e taitai dewwa ra e ya towa'di tipom, the offence towards you is very great, above all. Ul. <u>θøθøpi</u> , to climb up; Tr. <u>tøta</u> , Po. tau. 2. To shave.
taivø		New, fresh. See also <u>meri-</u> . Ul. <u>terøpi</u> . Second part

		links with OAus. <u>hahayu</u> , <u>ba:yu</u> , now.
taiwel	MP	A game; H. p. 372.
ta:jo	S	Tatooing hammer (H). Ul. <u>ci</u> .
ta:k	S	A fish, Hemiramphus sp. (H). Tr. <u>tak</u> , needle fish; Po. <u>tak</u> .
taku		The tuna fish. Palau <u>tu'gu</u> ; Tr. <u>toku</u> .
tal		1. To run. Ul. <u>ter</u> ; Ma. <u>ter</u> . 2. A loom (H for S only). T. <u>mäsi</u> . Ul. <u>oöödr</u> . 3. In tal mare, young man; tal fäivir, young girl. Ul. <u>tar mal</u> , but no feminine given.
tala ⁱ k ⁱ		To sail (intr.). Ul. <u>terax</u> . Ma. <u>djerak</u> .
talama		Clear (adj. and vb. intr.). <u>Talamatipe-i</u> , (my) wisdom, understanding. Cf. Fijian rarama and cognates.
ta'laripwe		A belt
talau	S	A fish, the barracuda; also sp. of lagoon shark (acc. to H, but apparently wrongly). Tr. <u>sara</u> , barracuda.
tale-i		Possive root for belts, etc. Ul. <u>tal</u> , rope; Tr. <u>sel</u> ; OAus. <u>tali</u> , rope. See tari.
talebw ^r ^a	S	The first month of the year. M. tailiwor; P. tala-wor. Ul. <u>sarbwl</u> , tenth month; Tr. <u>serpwon</u> , Sat. <u>selewol</u> .
taliar ^e		Outermost crosspiece on outrigger (H)
talow ^r ^a		Color. Ul. <u>ølal</u> .
ta:m		Outrigger float. Ul. <u>øam</u> ; Tr. Po. <u>tam</u> ; OAus. <u>saman</u>
tama-i	S	Father; also papa-i. T. <u>temei</u> (H) tema temei , father's father; teme iwei, mother's father. Ul. <u>teme-</u> ; Tr. <u>sa:m</u> ; Sat. <u>seme-</u> , Polowat, <u>hemc-</u> . OAus. <u>(t)ama</u> .
ta'ma:u		Bad, evil. Ul. <u>tamol</u> , sick; Sat. <u>soma</u> , bad; Tr. <u>semwan</u> , sick; Po. <u>jomau</u> , sick (This is Sons. <u>motaki</u>)
ta'mo:r		A chief. Tanita'mo:r, chieftainship, rule. Ta'mo:r ri wa, captain of ship. Ul. <u>tamol</u> ; Tr. <u>samon</u> . Ta'mo:rui, to make one a chief.
ta'mos		Large firewood, as against fävije, smaller wood.
tani-		Prefix referring to time or condition: taniriweis, shildhood; tanita'mo:r, chieftainship.

<u>tanjave</u>		To buy; acc. to H., T, ta'nakir, a fine.
tanji	M	To cry; ST more usually tenji. Ul. tän; Polowat hän; Sat. sän; Po. jan, Ma. djan. OAustr. tanis. (Not Tr.)
<u>taora-r^a</u>		A flow: taora ri sirigit, flower of a plant.
ta:pa-		1. The cheek (tapci, my cheek); Ul. <u>tapa-</u> ; Tr. sap; Po. <u>sopa</u> ; Ma. <u>djob</u> . 2. To say, to speak. Ul. <u>øpa</u> .
tapavau		Coconut leaf mat. Ul. <u>topexdu</u> .
tapal	S	A fish, golden mackerel, Coryphaena sp. (H)
tapanje	S	Crossbar of loom (H). ? Tr. <u>tip</u> . outer crossbeam.
tapatapa		To help; trans. tapatapje-i. Tapatapafa'ñani, mutual assistance. Ul. <u>tpø-ni</u> .
ta'poix		To lean over. Not Ul. (poløx); Tr. pao answers to to the second half, suggesting that the first is the OAustr. prefix <u>ta-</u> indicating condition.
<u>tape(-ra)</u>		Gills (of fish).
tapi	S	An oval wooden dish (H). Tr. <u>sopi</u> .
tapiajas ^c	S	Wooden spoon (H)
tapitefi	S	A covered box of special shape, to hold turmeric powder (H)
taputpa	S	House of the dead ('Todenhaus', H).
ta:r	T	A dream (H). Tr. <u>tan</u> .
ta:r ⁱ	MS	Species of yam (H)
tara		To look; taratiwo, to look down.
taranina'rowa		Once upon a time; of old. Cf. masewe, moduwo, Cf. also rarowa, yesterday.
'tarappa		Big, large. See <u>-nap^a</u> and comparatives there.
tarati		To save, rescue (Catcochism, question 87).
ta:ri		Rope. See comparatives sv. <u>tal</u> .
tari-ci		Food eaten as a relish with vegetable, e.g. meat or fish additional to vegetable foods. Tr. <u>seni</u> .
tariceri	S	Species of small red fish, Holocentrum (H)

tarigi		The hip. Also <u>xoxati</u> .
'tarinja		The ear. ' <u>tarinja</u> pøn, deaf. Ul. <u>talina</u> ; Tr. <u>seninja</u> , OAustr. <u>talina</u> .
taron		Deep.
ta:t	T	Jelly-fish; also <u>rimoton</u> (H)
tatabox		To serve; service.
ta:tay	T	A belt, girdle. S. <u>talo-i</u> , kurias. (H)
'tatara		Pardon, forgive
ta:ti		The sea. Ul. <u>tä:θ</u> ; Tr. <u>sä:t</u> ; Po. <u>ſet</u> ; Ma. <u>lo-djet</u> . OAustr. <u>tasik</u> .
'tattaru		Low. Ul. <u>tötöl</u> .
tau		1. Thwarts in canoe used as seats. Ul. <u>tö</u> ; Tr. <u>sb</u> . 2. Passage in reef. Ul. <u>θau</u> ; Tr. <u>tae</u> , Palau <u>tao'</u> , of. <u>tavaa</u> . 3. The belt of a loom (H)
		4. Far, distant, afar. Ul. <u>θau</u> ; Tr. <u>toae</u> ; OAustr. <u>djauh</u> .
taularaxo		To disappear. Cp. with tau 4, and raxo.
ta:un		Bald, hairless. Ul. <u>tao:n</u> .
tauwi		Conch shell. U. <u>taui</u> , Tr. <u>sewi</u> . OAustr. <u>tabudi</u> .
taud		The puffer fish.
taumil	S	The forestay of a mast (H). <u>-mil</u> = behind.
taemo	S	The rear-stay of a mast (H). <u>mua</u> = front.
tauta		The sixth month of the Sonsorol year.
tautaye		To climb up; to disembark. U. <u>θøøsi</u> . T. <u>tøtä</u>
tautiwo		To climb down; to embark. U. <u>θeθi</u> ; Tr. <u>tøtiu</u> .
tava		To cut, slice (as paper, etc.); also to write. Red. tavatava. U. <u>taftaf</u> ; Tr. <u>tip</u> .
'tavas	M	Sp. small fruit (H)
tavei		Part of a house, a long roof beam on the side. U. <u>θafei</u> .

tawaititi		To keep quiet, be silent.
tawatāni		To quit, leave: ifi na e da mad jālimat, na nōn e da tawatāni podur, when a person dies, his soul quits the body.
tawea		With; as vb. <u>tawaanjari</u> , to be with, accompany.
tawel		To make a mistake.
'tawis siringes	S	A trap, snare. Tawis ⁱ melafae, a variety used on Pur; also <u>tediziri</u> vatovei, a Tobi variety (all H)
taxarp/'yψyise		To be worried.
teyea		To peck, as birds.
teidi	S	To sew. T. <u>tiet</u> . Tr. <u>te:i</u> , <u>te:te</u> . Po. teik; Kus. <u>taouŋ</u> .
teif	S	Yard-arm of a mst. (H)
teitei		Rich.
te'rappari		Adult, grown large. Tr. <u>cinnap</u> ; U. <u>tallap</u> .
ti		To shut, close (v. trans.), participle <u>tiex</u> , closed
tie	T	To sew. See S. teidi.
tinjalo		To beg, beseech; redup. <u>titinjalo</u> . Tr. <u>tinor</u> , ask,
tinjaraxo		To put away.
tinjije		To press down; trans. of <u>titi</u> , q.v.
tipanjaki		Brave, good, well-behaved, used like Palau <u>gedun</u> .
tipe-i		The heart, seat of emotions. Tr. <u>tip</u> .
tiranjaki		To break, as glass or a cup that shatters.
tire'wa		To shine
tirija:wa		A lip: tirija:wa ri far, lower lip; tirija:wa ri waor, upper lip. U. <u>Oolijau</u> ; Tr. <u>tännäa</u> ; Po. <u>kili-nawa</u> , skin of mouth (Oustr. <u>kulit</u> , skin + <u>baba</u> , opening).
tiriano		To enter. Pato i tiriano, come in!. Tr. <u>tinimon</u> .
'tirimo		Sp. sardine (H)
tirimamatam		A door; of. xatam, doorway.
tiro		In tiro-tama:u, evildoing. See titiro.

tirouba		The distance from the finger tip of the outstretched arm to the centre of the chest. Tr. <u>tinoup</u> .
ti:t		A beam that divides the floor of the house into sections. Tr. tit, wall fence or ti, fence off. Poss. form seen in <u>titi</u> or <u>im</u> , wall of house.
titi		To push; trans. <u>tinije</u> , q.v. Tr. <u>ti</u> , pushed.
titin ^a		Word. Me'ta nifa ri titin ^a , what is the meaning of ---?
titinap ^a		A story. Tr. <u>tuttunnap</u> ; Polowat, <u>titilap</u> , legend. Cf. <u>xatinap^a</u>
titiro		Speak; act; speech, action, conduct. Tiro-tama: ^a , evildoing; titiro 'mmayo, correct speech, good conduct. Tiriotox, to talk. Double use the same as in Palau <u>togoi</u> .
titisär		Glass.
tiu'xalis	M	A bird, the banded rail, Rallus philippinus, Briss (H)
tiwa:jaw		A string of five fish.
ti:we	S	In weaving, small sticks for sample or pattern (H)
ti/we:re		To choose, select.
tiwowg		To go out. ? Tr. <u>etiou</u> , go away.
to		Movement towards the subject: e fatare to, he walked up to (the person speaking). Palau <u>nmerrael el mei</u> . U. <u>θög</u> ; Tr., Pe. -to, Ma. -tok. ? Oustr. <u>taka</u> , remain, stay.
to'voi		To stir up a fire.
toganari		To enter upon; used as conj., until: e da ra <u>toganari</u> niata ri Komunion: until he receives Communion (catechism example)
'tökara		Ignorance; cpd. noun from <u>to</u> , not, and <u>kara</u> , know.
tolotaige_	SM	A cough, to cough
'tomuto	T	A sweet potato (H).
to:r		Flying fish. See also <u>mavay</u> (H).
toro		To set of sun or moon. U <u>θälal</u> (iäl)
toror	S	The masthead (H); Tr. <u>ton</u> , an extension of mast.
totole	S	To hunt as in <u>totole</u> ri <u>wor</u> , hunting for turtles (H)
towai		Negative dehortative; do not, don't! Towai para, no

tonwa		To reach to, stretch to. Me e bwe <u>tonwa ranji</u> , as though it would reach the sky. Tr. <u>-to</u> , come to arrive; <u>-tori</u> , reach.
toutub ³		Spirit, god; same as <u>valid</u> , which is Palau loanword.
tcutou		A hole, as in the lobe of the ear.
towetaki		To raise. <u>Towetaki</u> <u>w:ja</u> , hoist sail.
tø		Negative particle in e.g. i tø kara, I don't know. By attraction for <u>ta</u> , <u>tai</u> , <u>tsi</u> .
tøl		A loom. Tøtøl, to wave on a loom. U. ØøØør. Tr. <u>tar</u> .
tø'i'taraki ⁱ	S	A circular wooden pot for storing food. (H).
tøsa		Not yet ; e tøsa bwito, has not come yet.. U tedø; Tr. <u>te</u> , not, don't.
tøt		Breast, nipple. U. Øø. Tr. <u>tøt</u> . Po. <u>titi</u> .
tø t ^a		Some, a little; also fatoet ^a ; tø tasaka, just a little.
tø; tø		To bathe, wash oneself. U. Øøøu; Tr. <u>tatu</u> ; Po., Ma. <u>tutu</u> ; Kus. <u>tete-kun</u> .
tuyutarei	T	Sorcerer (H)
'tumoso	M	Arrowroot.
tumuli		The third month of the Sonsorol year. T. tumuy. Palau <u>tumur</u> , first month of each of the two six month periods of the year. Caroline name generally for Antares.
tumur		To grow (intr.); also <u>doenu</u> , <u>mo'terisi</u> .
tunu-r		Bone (of fish)

U:g		A large fish net. Palau Uged; U. <u>ug</u> ; Tr., Po. <u>uk</u> ; Kus., ma., ok; OAustr. puket.
'ugesi		A large ant species. Tr. <u>akoo</u> .
uyu ST		To blow with the mouth; M. <u>ugu:gu</u> ; Tr. <u>wusi</u> ; Satowal <u>ugi</u> ; OAustr. <u>hembus</u> .
um		To bake; a native earth-Oven. U., Tr., Po, Ma. <u>um</u> ; Polowat <u>umu</u> . Common in Polynesian and Melanesian, but apparently not Austronesian.
u'män		Hermit crab; T. <u>umen</u> acc. to H. Tr. <u>umoum</u> , Po. <u>umpa</u> .
umu		A bunch: <u>umu ri fado</u> , a bunch of bananas. Tr. <u>um</u> .
uni		If; generally combined as <u>ba unior ba uni me</u> ; cf. na, e we me.
unj T		Sea shells in general (H)
unju		Stakepole of house. U. Tr. <u>un</u> .
upep		Net. Also <u>upogu</u> .
upegu		We. Also <u>upep</u> .
u:r		The ninth month of the Sonsorol year. Ul. <u>ul</u> , 6th month; Tr. <u>un</u> , 8th. month.
urefi		To pluck a bird's feathers ready for cooking. Tr. <u>ene-fi</u> , from <u>en</u> , a feather. See <u>ur</u> .
urutar		To collect; also <u>xasuw</u> .
u'su:		To dislike; <u>u'su: adewwa</u> , to hate.
usuge		Breadfruit preserve: Tr. <u>asgk</u> , breadfruit preserve pounded ed with coconut shell and mixed with coconut milk.
u'wa		Flower, fruit. U. Tr. <u>uwa</u> ; Po. <u>uwa</u> ; OAustr. <u>buhah</u> .
uwarigerei		Cooked breadfruit.
<hr/>		
ug:d		A louse. U. <u>hus</u> ; Tr. <u>ka:</u> ; Ma. <u>kid</u> ; OAustr. <u>kutu</u> .
uedu		Aerial root of pandanus; <u>edu ri fas</u> : U. <u>isa ri fac</u> .
uge ^e T		To wash the face. See <u>al^e</u> .
uje		To speak.

<u>ej-ei</u>	The neck. U. <u>ee-i</u> ; Tr. <u>ee-we-i</u> .
<u>el^a</u>	To pull, drag, e <u>elal</u> ; <u>elawoy</u> , to drag out. Tr. <u>uri</u> ; Po. <u>ura</u> ; OAustr. <u>ulut</u> , stretch, pull out.
<u>el</u>	Lobster. U. <u>ur</u> ; Tr. <u>er</u> ; Po. <u>ur</u> , <u>urana</u> ; Ma. <u>wir</u> ; OAustr. <u>udan</u> , prawn.
<u>el^e</u>	To wash the face; <u>el^e</u> mate. Tr. <u>bresi</u> .
<u>en</u>	Leaf: <u>en</u> ni sirigit, tree leaf; <u>enini pepa</u> ; coconut "cloth" at end base of frond. Ul. <u>el</u> ; Tr. <u>oén</u> ; OAustr. <u>dahun</u> .
<u>er-ei</u>	Body hair, except pubic hair; hair of animals (more commonly <u>metal</u> of persons). U. <u>el-ai</u> ; Tr. <u>waneéi</u> ; Po. <u>wuna</u> ; OAustr. <u>bulu</u> .
<u>era-</u>	Scale of fish; <u>era-r^a</u> . Polowat <u>en</u> ; Tr. <u>enen</u> ; Po. <u>un</u> ; OAustr. <u>hunap</u> .
<u>erapa</u>	Old woman. U. <u>ilolap</u> ; Tr. <u>cinaap</u> = old person.
<u>era</u>	To drink. U. <u>el</u> ; Tr. <u>wen</u> , <u>wenami</u> ; Polowat <u>en</u> ; Po. <u>npm</u> ; Kus. <u>nam</u> ; OAustr. <u>inum</u> .
<u>erag</u>	Back (adverb); side of island nearest ocean from speaker's viewpoint. Ul. <u>ilug</u> .
<u>erana</u>	A pillow, cushion. Tr. <u>enan</u> ; Po. <u>uluna</u> ; Kus. <u>ulul</u> .
<u>erut^a</u>	To pull out, draw a knife, etc.
<u>esa</u>	Th part on top; ma <u>esa</u> ri.. from on top of...; also <u>wao</u>
<u>ev^a</u>	Cloth, clothing. <u>evay</u> , to dress oneself; <u>eve</u> ri <u>pedu</u> , shirt, coat; <u>eve</u> ri <u>kubwei</u> , trousers. Tr. <u>ef-ei</u> .
<u>vad^a</u>	To wear clothes, put on (as hat). redup. <u>vad^avad^a</u> . Tr. <u>afaf</u> .
<u>vanarije</u>	To awaken a person. Tr. <u>fajani</u> ; OAustr. <u>banun</u> .
<u>va-</u>	A pole; to pole a canoe. U. <u>bwao</u> , Tr. <u>pwbu</u> , fish pole.
<u>venir</u>	Torn (of cloth)
<u>veretie</u>	Light, of wind
<u>veve</u>	Cohabit, sleep with a woman. T. <u>fefe</u> , coitus (II)
<u>vivikari</u>	To fetch e.g. firewood.
<u>vitigo</u>	Flesh, meat. U. <u>feøg</u> ; Tr. <u>fatuk</u> ; root mostly Melanesian.

Wa		A canoe; wa faraje, a ship; wawa, to use a canoe: i wawa dji:p, I use a f jeep. Wa e jari, aeroplane, flying boat. <u>wa:</u> U., Tr., Po. Kus. oaku; OAustr. banka.
wadera	T	Native of another island. S. jäpitts (H)
wadi		A knife; wadi tap, a sword.
wa:ga		A vein. U. <u>wa:g</u> ; Tr. <u>wa</u> ; OAustr. <u>vaka(l)</u> , root.
wagal		A root: wagala ri sirigit, root of tree. See preceding. U. <u>wōhar</u> , Tr. <u>war</u> .
wayawaya		Kindness. Wayawaya ri = te love. See also <u>yawayawaya</u> .
waieza:ro	P	Turtle shell axe (H)
waije		A journey. U. <u>wae</u> .
waititiri		In <u>aeu</u> waititiri ri mogomeg, one bowl of tapioca poi.
walwili		A fish, sp. Apogon (H)
walei	S	A fish, sp. Aleuteres scriptus
waliki	S	Sp. of taro. Also meru (H)
wa:lo		A box. U. <u>kahol</u> , Spanish through Palau <u>kahol</u> .
wa:n	S	A cultivated plants; nuts crushed as <u>perik</u> , sap is <u>sā:n</u> (H)
wanisao		A crowd
wanaet		When, referring to the future; to the past is nanaet. See comparatives s.v. <u>nanaet</u> .
wanjan' on		To talk to somebody.
wao-		Face, surface, top: wao-ri, on top of. Cf. <u>wo</u> . Ul. <u>wō</u> . Tr. <u>wō</u> ; Ma. <u>eon</u> , <u>ion</u> , on top.
warais		A razor - English root, cf. Ul. <u>resa</u> , Tr. <u>raisa</u> .
wa: rap		Sailing canoe; lit. "big canoe".
wärimeli		After; see also warimuli. With <u>-mel</u> , of. OAustr. <u>burit</u> , behind.
wa:ri	T	Pumice Stone (H)
warien		Stringer of a canoe, bar parallel to outrigger float and just above it, joining the two outer beams. Ul. <u>walian</u> . Tr. <u>waisb</u> .
wariyamau	S	Compasses, made of hibiscus wood fork with shark's tooth point (H).

wa'rigir	M	A small fruit eaten raw, called in Palau resimir. (H)
warik	ST	Flying fox. T. also rebolel, mesu, miey, etc.
wa:rimol	S	The realm of the dead, thought of as a large canoe travelling west. P. warimoul ^u . M. wedeti. (H)
warimuli		See wärimel.
wä'ripi		The beach. Ul. ulpi, perhaps Tr. neppi.
waruku-i		The heart, as seat of feelings.
wa'rumai	M	Tree with fruit like lemon, eaten raw. (H).
ware (jäs)		A green sprig used as a hair ornament.
wasø		To wash (English loanword): i bwe ^o wasø pei, I wash my hands.
watarinjari		For ever.
wau		1. To beat, spank. Ul. wodu; Tr. auweta. 2. Fishing rod and hook; as verb, to fish by these means. (H for S)
'wautame	S	A bent piece of wood across the kiau of a canoe (H)
waututu	S	A fish, Bellona species (H)
wawou		To bat to play baseball, etc.
weirein		Demonstrative and relative pronoun: this one, who, which. See Grammar. Ul. and Tr. do.
weinein		Above (2nd. person).
weirein		Above (3rd. person).
wekite		To turn into, become
weli		To find. T. weyi. U. wøri; Tr. wir, found, seen ► (w)ari-
welimamau		Be lucky; good fortune: weli and root mamau as in faiemamau, blessed, fortunate.
wennein		See weinein.
wenjara		To compare.
wereimme ^l		An anchorage in a lagoon.
we're:wer ⁱ	S	A constellation, given by H. as both Southern Cross and Pole Star, but To. wenewen is southern cross, like Lamotrek Wiliwil.

<u>w</u> erimuli		See warimuli.
<u>w</u> esi		To rinse out.
<u>w</u> et		Semen. Tr. <u>wet</u> .
<u>w</u> eti		To wait; <u>twans</u> . <u>wetini</u> , to wait for.
<u>w</u> etiweti		Expectation, waiting, hope, trust. Noun from <u>weti</u> . Tr. <u>witiwit</u> , wait; Po. <u>awiawieta</u> , <u>awiawi</u> .
<u>wi'</u> dok ⁱ	S	Calophyllum; its flower is ma:l when worn as an ornament. Young widok ⁱ is dafan, T. safan (H).
<u>wi</u> j <u>e</u>		Fat (adj.).
<u>wi</u> rik	SM	A large white gull (H)
<u>wi</u> c	T	Banana; also fado, which is S. Ul. <u>eo</u> ; Tr. <u>wu:c</u> , Po. <u>u:t</u> , Kus. <u>u:j</u> ; OAustr. <u>punti</u> .
<u>wi</u> o		The face: see wao-
<u>wi</u> da		Together, e.g. di bwe <u>wi</u> da ta, we shall go together; Le <u>wi</u> da ri mwasa'ri: lili, those who want to be married. <u>wi</u> da is a by-form.
<u>wi</u> la		To be, to exist: contrast <u>mire</u> , being a in place. Ul. <u>jor</u> ; Tr. <u>or</u> .
<u>woli</u> deyi		Extinguished: <u>woli</u> deyi ri jäf, extinction of the fire.
<u>woli</u> 'tmak	S	A half coconut shell used as a container. (.)
<u>won</u> der		Children
<u>wor</u>		1. A turtle. Ul. <u>wol</u> ; Tr. <u>wi:n</u> ; Polowat <u>won</u> . 2. The uncultivated areas, with grass, etc. outside a village: Palau <u>ged</u> .
<u>wi</u> rimal:		A creeper, Derris, used for poisoning fish. (H).
<u>wot</u>		The giant taro; Tr. <u>ot</u> ; Po. <u>wot</u> , <u>wet</u> ; Kus. <u>wos</u> . Samoan <u>vese</u> , a species.
<u>wotawota</u>		A village
<u>w</u> oo		Rafters of a house. Ul. <u>wöi</u> , Tr. <u>o</u> .
<u>wow</u> o	S	Species of fish, Balistes aculeatus (H)
<u>wod</u> a		See <u>woda</u>
<u>wora-</u>		Amongst. <u>Wörakin</u> nipata ^{el} , between them; ma <u>wörakin</u> , From the miast of, from on top of.

wulowulo		A bow-drill, implement for boring (H)
wulowu'lotom	S	Holes in outrigger float to take the watoy (H)
wurapa-		All, wurapa'l, all of them.
wurutataro		Below; downstairs
'wuwut ^e	S	A woman's girdle.
Xabariedd		Happy, glad
xa:bek	T.	A butterfly; S. kJegje.
xaci	T	Coconut toddy. S. xasi.
xada		To take: kadike, take up; xaditiwo, take down.
xa'da:fe	S	Frigate bird. Tr. äsäf.
xadammeri		Cause to laugh; be funny; amusing. Ul kamemmal, funny. Cf. (m)meri, to laugh.
xadape		Shuttle of loom. Tr. äsap.
xadapi	S	A fish, species of Scarus, parrot fish variety.
xadi		To ask: xadi-jei-rayo, ask me (with directive suffix); Ul. kasi; Tr. eis(i)
xadike		See xada.
Xadigido		Gaff-eña sail.
xadik		A fish spear; H. gives also xa:ro and jateau.
xaditiwo		To take down. See xada.
xad ^e 'podopo	MP	A children's memory game (H)
xad ^r rudun	S	To change; M. xad ^r rufun. Xad ^r rudun ni tip: change of geart, repentence.
xad ^r taki	M	To build.
xaduku		A water vessel: xaduku sara.
xauuer		To imitate, to copy.
xae		To eat; also m ^{an} jaæ, kani.
xfadafada		Birth: see fada.

- xafanie To guard, take care of.
- xaf_{er}ifar S Thick, dense (H)
- xayaliketir A debt.
- xayataineki For, on behalf of. Tr. fanite..
- xagu:ga To burn (intr.; trans. xage:je); Tr. ka (intr); kari (tr.)
- xayo:jayo:ja To count, reckon.
- xai Verbal pronoun, first plural exclusive, Mo. Ul. ha; Tr. au.
- xaian A chicken.
- xainiau S Birds of sea gull type (H)
- xairama Suffering, from v rb irama, suffer.
- xairan Family, especially wife: H has P. xaitan.
- airewa We indeed = xai dew(w)a.
- xa:l Sour
- xa'lag M A bird, B. so'ro. (H)
- xalanap Bonito fish; also fativalau. Fais yaranap; Puluwat aranap; Tr. anarap; Po. karanjat.
- xalaen A storm of rain; also jau.
- xala'walawa S Blue. T. xaya'wawawa. Ul. aroaraū; Tr. arau-arau.
- xale Or; also used at beginning of question as mark of coming interrogation: xale xo bwe ra? are you going? Ul. xare. Tr. are.
- xalegije To guard, watch; also xafanie.
- xalop Near: xalop paici, near me. Ul. xarep; Tr. arap; Fais jayarep.
- xalifat A fruit tree, Crataeva speciosa; fruit eaten raw. Xe Mal-ifat = Fais c:vudj; Tr. apuc.
- xalif_e Cold, of water. Ul. xarife; Fais, fei; Tr. f_e; Po. pau.
- xalig A white beach crab. Ul. xareg.
- 'xalowa Turermio.
- xaluludiri Surprise; wonderful.
- xamaⁱl-ei Sweetheart (my-); Ul. xamar-ei; Tr. kamwt.

xapa <u>pōar</u>		About , approximately.
xape <u>a-i</u>		Hair tied in a know on the head. Ul. <u>hapei-ai</u> .
xape <u>ad</u>		A small, round, flat household basket. Tr. <u>äpeiäš</u> .
xapi <u>ai-ei</u>		Portion of the body just below the navel. Tr. <u>kopu-ei</u> , stomach.
Xapi' <u>ri:atau</u> S		Breadlot of turtle shell usually shaped like a fish hook (H)
xa'pi <u>ri</u>		Elbow: xapiripi ni poi. Ul. <u>xapäläli</u> le pāi; Tr. <u>epini</u> : pinin pāi.
xapit ^g		On a canoe, crossbars between the kiau's. Ul. <u>napicoci</u> , four stays connecting the front supports on the outrigger to the beams.
xapo <u>i</u>		A sweet-smelling wood which women rub on their temples H.
xapuro <u>'taker</u>		Beginning; see sapi-. Ul. <u>cap</u> .
xara		Only: xara deø, only one; na:n ^t xara demare, I alone. Ul. <u>hal-seou</u> , only one; Tr. <u>ane-</u> .
xara-i		My food. Tr. <u>enei</u> .
xarais		Ashes; also faranj.
xarywa ri manjali		Venus as Evening Star. Tr. <u>ampan mōher</u>
xar <u>xi:t^a</u> T		Octopus, squid; S. nj ⁱ :tu (H). Ul. only <u>hit</u> .
xari T		Day; S. lan(n)i, lari.
xarik		Tatooing hammer.
xärix		Small crab; Ul. <u>harag</u> , white beach crab.
xarø		To spark, let off.
xarørøi		To urinate. Ul. <u>xaløroi</u> , Fais <u>yololei</u> .
xaruf		Large forked-tongued lizard. Ul. <u>haluf</u> ; Yap word.
xaru'ku		To save, deliver. Tr. <u>naka</u>
za'segas		Framboes sia, yaws.
xa'senjir S		A fish, a species of Acanthurus (H)
xa'seper P		A small turtle (H)
xa'sewad		Tired; also <u>ŋøsø</u> .
xasi SMP		Coconut toddy; T. xaci. Ul. <u>haci</u> ; Tr. <u>äci</u>

xasinjisinjī	To think about, meditate on; cf. <u>mənjimenj</u> , <u>lawclawē</u> .
xa'sieu	A plant used for red leis. Ul. <u>haciò</u> , Tr. <u>aciu</u> . Ixoro Carolinensis.
xa'suwā ^a	To collect; xasufanani ma: together with, in addition to.
xatam	Doorway. Tirixataw, the door. Ul. <u>hatam</u> ; Tr. <u>asam</u> ; Ma. <u>kadjem</u> .
xata'ma: ^e	To punish: see <u>tama:^e</u> , bad.
xa'tao M	The sooty tern (H)
xatapp ^{yew}	To roll or revolve something.
xat-ei	(My) finger : xati ri pei; toe is xati ri kubwei. Ul. <u>hadō</u> ; Tr. <u>aeta</u> ; Fais <u>gadō</u> ; Ma. <u>adri</u> .
xatakī ⁱ 'ta:ra	Adornment.
xataataye	A step-ladder; from <u>taataye</u> , to ascend.
xatig S	To scrape out coconut meat.
xati'kō ^e	To judge
xatinapa	A tradition; see <u>titinap^a</u>
xato S	A round basket with a handle; another kind is talin ³ (H)
xatowa'ui:	To break, ruin, spoil; offend, commit an offence (xatowa'di 'di: tipar). Ul. <u>hatowasi</u> , to break.
xatoxato'i	The human chest.
xatovo'toyo	To kindle a fire
xa'tō:r	Sleepy, dozing. Ul. <u>haθpl</u> ; Tr. <u>aten</u> .
xau S	To fish with hook and line (H). See <u>xae</u> , 2.
'xauyud L	A salad of leaves of a certain grass, first cooked in water (H)
xaumaili S	Divorce (H)
xaupop ^e	On a loom, the front flat lath used to spread the thread. Fais <u>ga'bob</u> , Tr. <u>apop</u> .
xae	1. Verbal pronoun, 2nd person plural. Ul. <u>ha</u> , Fais. <u>ya</u> ; Tr. <u>au</u> . 2. A fish hook. Ul. <u>hae</u> ; Tr. <u>ø</u> , Kus. <u>kou</u> , Ma. <u>kadj</u> ; Polynesian <u>kave</u> , OAustr. <u>kavit</u> .
xauda	A mast; xaudayetaki, to stop a mast. Ul. <u>hos</u> ; Tr. <u>au</u> ;

	Po. <u>kau</u> ; Kus. <u>goisu</u> ; Ma. <u>kidju</u> .
<u>xaukaka</u>	The end (of a thing, <u>xaukaka ri...</u>) Tr. <u>ak</u> , end, tail; O ^A ustr. <u>ikuy</u> , tail.
<u>xawarpar</u>	To swing; a swing.
<u>xavei</u>	Different, unlike. Ul. <u>haffe-deg</u> .
<u>xawan</u> M	A black bird, called in Palau <u>ka'dam</u> .
<u>xa'yewe</u>	A model
<u>xawe'we:r</u>	Alike, similar.
<u>xa:xo</u>	To steer a boat
<u>xeis</u>	A rat; see s.v. <u>kos</u> .
<u>xeita</u>	To run
<u>xeivokis</u>	A visitor; <u>xeivekitoyosi</u> , to visit.
<u>xemam</u>	We (excl.) O ^A ustr. <u>kami</u> .
<u>xere</u>	You (singular). Ul. <u>hel</u> ; Fais. <u>gele</u> .
<u>xiloyilo</u>	Wrinkled. Ul. <u>hil</u> == skin (S. <u>gin</u>). No other comparisons
<u>xirif'i</u>	Hibiscus tree. Puluwat <u>gilibou</u> ; Tr. <u>sinif'</u> . Polynesian root <u>fau</u> O ^A ustr. <u>bayu</u> , with <u>xiri</u> = skin, bark (O ^A ustr. <u>kulit</u>).
<u>xatire</u>	Refuse thrown away in preparing mogomog.
<u>xo</u>	Verbal pronoun 2nd. person singular, You. Ul. <u>ho</u> , Fais <u>go</u> ; Tr. <u>ko</u> ; Po. <u>kowa</u> ; Ma. <u>ko</u> ; O ^A ustr. <u>kaw</u> .
<u>xol-oi</u>	Pubic hair; Ul. <u>hor</u> ; Tr. <u>kor</u> , Ma. <u>kol</u> .
<u>xonkon</u>	China, the Chinese people, "Hongkong".
<u>xo:ri</u>	To use
<u>xoroyoro</u>	Cord, twine. Ul. <u>holhol</u> .
<u>xo:s^a</u>	Coconut fibre string.
<u>xotiw^u</u>	The east. <u>xotiw<u>pl</u></u> , south-east; <u>xotrowavein</u> , north-east Lamotrek <u>gotue</u> ; Tr. <u>ptiu</u> .
<u>xou</u>	To suffice, be enough. E da <u>xou jam' mane?</u> have you enough money? Tr. <u>ku</u> .
<u>xousom</u>	End purlins of house. T. <u>xoicom^G</u> . Ul. <u>houopm</u> ; Tr. <u>atacom</u> .
<u>xoxatilingu</u>	The side of the body; Fais. <u>gatogato-i</u> .

xoo : rutitin A chief, a leader. Cf. votiro.

xu:r Barringtonia tree. Ul. hul. Tr. kun.

ENGLISH-SONSOROL INDEX.

Note: This section is intended as an index only. No detail is given, and words should be looked up in the Sonsorol-English section before they are used.

Able, to be	saje; käme
about	tagani (around); xap <u>pap</u> ar (approximately)
above	weirein; wennein
accompany	kepinjapinjije; palaje
ache	metaki
add up	ya'su
adopt	<u>modute</u> ; adopted child: <u>modumodu</u>
adorn	go'gara
afraid	mataya; <u>fanjeniekir</u> ; li'deme <u>de</u>
after	waremalir; banjiri
afternoon	re <u>taborijaro</u> ; rag <u>6</u> ni jaro
again	para
aged	napa, e.g. maru- e nnapa, old man
air	jaa <u>lari</u>
airplane	wa-e-jari
alive	fada
all	pi <u>pie</u> (ri); pa <u>ja:r</u> ; wurutara. All right: ira!
almost	xap <u>pap</u> ar

alone	saku; xa'rauemar ^{ta}
alter	xad ^r udun; xaf ^r ufun
always	sak; fatana'gosak; buyu <u>u</u> exadi; pipie ri lari; pa'janavo
America(n)	Meriken
amongst	w ^o ru-
anchor (vb.)	rimetaki; (Eng.) aŋka. Anchorage: werimmel
ancient	moduwe
and	ma; nya
anger, angry	doŋja; rarcit
animal	marekaraka
announce	ta'b ^o w ^o
anoint	xäpiti
another	para aea
answer	parijerije
ant sp.	uges ⁱ
appease	'nariki
areca nut	bu
arithmetic	yasusu
arm	p-ei; lower arm: mese ri p-ei; upper arm: sapi ri p-ei.
armpit	fa ri p-ei
arming	jalol
arrowroot	'tumoso, kamoti
artery	wa:ga
as (conj.)	ba; e bwe
ashes	faran; xarais
ashamed	ma; be ashamed, makiri.
ask: xadi-je	
at	See mire, "stay".

authority, have	udu'war; your authority: uduwem, etc.
avaricious	'muik
awaken	vajarige
axe	jauveri; (Eng.) akis.
Baby	xapal
baok	daleka- (n.); fari, tarag (adv.)
bad	ta'ma: ^e
bag	karaais; pakje
bail	'xammat (a boat). Bailer: rum ^e
bake	um (in oven); deder (on ashes)
bald	ta:un
ball	pigipigi
bamboo	balway; pa:bu
banana; fado; vadofado (<u>Tyadoleyo</u>).	Banana shoot: in.
bark of tree	dadol
barracuda	talau
barringtonia	xu:r
basket: xarais; soyorapite; bwetau; za saig.	
bat	wa:wou (for games)
bathe	totp
be	wola; mire (see grammar)
beach	'wäripi
beak	jauwa-r
beam of house	rango ri pade (under floor)
bear (child)	xañada
beard	leb ^w
beat	piligi; wou
beautiful	fi'siray ^e

because	ba, ba na
become	'ekite
bed	se:b (mat); <u>renie</u> ri wo.
beetle	koko:runj (T.)
before	i: <u>moa</u>
beg	tinjalo; titinjalo.
begin	sapirije; motäki; xapuro <u>taker</u> .
beginning	sapi
behind	i <u>malir</u> ; ruku ' <u>toluk</u> ^u
believe	(k) ^{ja:} tø'da. Belief: ya' ^{tød^u}
bell	kam'pa; <u>na</u>
belly	ub-ei, ai-ei
below	fa:ra; i fa-ri; i <u>raro</u> ; wurutataro
belt	tala ri pu-ei; kuri'as; (woman's): 'wuwute
beseech	tinjalo; titinjalo
beside	i uelai
betel nut	bu
between	pata-; ni pata-r
big	te' rappar(ri)
bird	mare 'e ari
birth	fada-i
bite	gidi
black	lasolaso
blessed	faiemau
blind	tab ^u mata-r; jaalali; tavagane
blood	sa-i
blow	(with mouth) uvu; (wind) palada
blue	xala'walawa

board	pa:pa; <u>pado</u>
beat	bout; pinas (both English loanwords)
body	poda-
boil	1. noun: (<u>m</u>) <u>massa</u> ; ro:d 2. Verb: wale; <u>xamp:t</u>
bone	si-; (of fish); tunu-; (T.) ce-
bonito	fatiyalau; xalanjap
book	pe:pa (English)
boom	kiau (of outrigger), lar' <u>aja</u> (of sail)
born	<u>rada</u>
borrow	taye; <u>yori</u>
bottle	da'lamine; burau
boundary	die-r
bow of canoe	<u>peli</u> -r
box	wa:lo; <u>bwaro</u> .
boy	riweis ⁱ mar ^u
bracelet	rage(ri pei); <u>gogó</u>
branch	um ^u
brave	tipanjak ⁱ
bread	fa'rawa (English "flour")
breadfruit	mäe; (preserved) mel.
break	visinji; (glass) tiranjaki
breakfast	amarie:ri
breast	töt; <u>naranjaru</u> ; meta ri <u>naranjaru</u> .
breath	<u>rada</u>
bridge	<u>yetautave</u>
bring	yadi:iteyo; <u>yatex</u> .
broken	<u>maxode</u> (as a limb)
brother	(elder, man speaking) keinapa; (younger, man speaking) widi; (woman speaking) <u>m'eaŋa-i</u>

bucket	xaduku (saru)
build	xau <small>p</small> tak ⁱ
bunch	--um ^u (deoum, lioum, etc. in counting)
bundle	pil <small>p</small> (n.); buy <u>edi</u> (to bundle together)
burn	(intr.) gu; (trans. (xagu:gu) xagu:je
bury	bweaki; fat <u>ogi</u> ; riba.
bush	wo:r (uncultivated land outside village).
busy	masumas ^u
butterfly	k <small>j</small> e; <u>e</u> (kiegie); xa:bek.
buttocks	matonja-i; yabik.
buy	parajeri; tanaye

Calf of leg	die ri kubwe-i.
call	vadavada; fadañu
calm	re:ja
callophyllum	sa'fan; wi'go <small>k</small> i
can	tin (English); käme, saje (be able)
candy	swi:t (English)
cannot	tai saje; tai käme
canoe	wa; kirimap
care for	niefiefig
carry	(k)ka; jafafala
cast (a net)	falagiri
casuarina tree	dou
cat	pus (English)
catch	abali; (fish) goro; (a good catch of fish) dvaiv
caterpillar	män ni watotot

cave	ramarama ri p̄lou
cemetery	riwē ri made
chair	seja (Portugese?)
change into	'wekit̄; (trans.) xad̄rudun; xaīprufun
channel	tau (in reef)
chest	meta ri naranjara
chew	r̄n̄p̄ai; (betel and sugarcane) n̄p̄n̄a; (foot for infant) xameme.
chicken	xaian̄
chief	ta'mor ; vaper; 'yotur ^o
chieftainship	tanita'mor
child	riweis ⁱ
childhood	paniweis
children	wonp̄ar
chin	ja:te-i
China	Xorlzon
choose	ti'we:re
chop	farañara; faruje
Christian	Kiristiano
Church	iklesia
circle	raiḡe
claw	fara (T)
clean	fakca; fäta; safat; (to clean poultry) urefi.
clear	fäta; talama
climb	taataye (up); tawties (down)
clitoris	dira-i; bœu-i.
clock	krok (Engl.)
close (near)	rigär ⁱ
cloth(es)	u:v ^a

cloud	yosou (rain); mānireŋ (light)
cockroach	koyaru (T)
coconut	iru (tree); wane (fruit); rutɔi (drinking); ito, ao ⁱ (sap cooked)
coffin	ba:y (T)
cohabit	vove
cold	fø; velifø; mwaspripi
collect	urutar; xasew ^a
color	talo-r
comb	ko:m (English); komo (vb.)
come	bwito; pato!; (come in) bwiriano, tiriano; (come up) bwi- tave; (come down) bwitiwe.
comfort	'nariki
commoner	sao
conceive	dœ̄nu (child)
conch	tauwi
connect	bukobuk
contents	outon
cook	lawa; ɔɸapr; fɔrije; xama:ta.
copper	kaburae
copra	sow
copy	xauacr
coral	ma:l; ranit; bec; pɔlou
cord	ta:ri; xarovaro
correct	i:ra
cost	parien (n.)
cough	tolotaige
count	xayəjayəja
cousin	bwidi
cover	boruboru

cow	karabao
crab	valix; lagum; rifatär
crawl	'tavoro
crazy	bus
crocodile	rabai
cross (n)	kru:s (Spanish); paera piripiri (arms)
crown	farimaole
crowd (n.)	wanisao
cry	tani; <u>kenjsanjs</u> ; (of bird) døl ^u
cup	kap (Eng.); tayaya ($\frac{1}{2}$ coconut)
curse	yaya'likeli (n.); cursəu: <u>faiebwitel</u>
custom	meamou; jaajpay
cut	pi; palipali; <u>palie</u> ; do'pi:; tava

Daily	pipie <u>ri lari</u>
dance	<u>balsg</u> ^ø
dark	nilo:s ^ø
darkness	<u>lo:s^ø</u> ; <u>jeross^ø</u>
daughter	raeu-ra fäivi
day	lari; lan ni...
dead	<u>medi</u>
deaf	tarin ⁱ pøn
death	mad
debt	xavalikclir
deed	kamar; faul ^u
defecate	pax
derris	wo'ri:mal (creper for poisoning fish)

despise	jauŋjəŋjaki
destroy	yatowáddi:
dew	laumen
die	mad ^o
different	tai aveja; <u>mouuraxo</u>
difficult	javamari
dig	yərinji
dirty	(p)pəra
disappear	tai wolaraxo
disembark	taataye
dish, wooden	dəb ⁱ
dislike	s'u:~ tei mʷasa'ri:; tei tipəri (T)
distribute	enəŋ
divide	iretir
do	fəəl ^u
doctor	'tayata (English)
dog	'piris
done	mat ^o (cooked, of food)
don't!	towai; xatowai
door	xatam; tirixatam
dotcomel	kirinj (T)
dove	kjop ⁱ
down	-tiwo; wurutataro
drag	u:l ^a ; (out) u:lawoy
dragon fly	yəsap
dried	batobat
drill for boring	wulowulo
drink	əru
drip	<u>dodo</u> 'buser

drop	pei'tatiwo; pōji; pōjitiwo.
drunk	ma'ri eri
dry	pāri
duck	dabar
dust	masare pi
dysentery	ameba (Japanese)
Ear	'tarini; (lobe) jaatarini; (drum) ranterini; (hole) ron ni tarini; (hole in lobe) biobia-i (T)
earring	sueje-i
earth	masare; idarop
east	xotiw <u>o</u>
easy	#amayris:ri
eat	kanji; menja; yasausa
edge	njas ²
cel	robu'tusare
egg	sayai
eight	wa'ru
eighteen	'dege ma wa'ru.
eighty	wo'ri:g
elbow	piripirin ni pei
eleven	'dege ma deu
embark	tae'tiwo
empty	(ä)däg; pøra
end	i'leilir; xaa'kaka-r
enemy	yannaro
engine	ma'si:n (-nglish)
enlarge	ya'rapa
eneugh	xou

enter	iranjo; bwirianjo; tiriajo
evening	nává'yavi
Evening Star	Karewa ri manjali
ever	watarinjari
everybody	pi <u>pi</u> ri j ^h limat
evil	ta'ma: <u>u</u> . Evilacing: tirotama: <u>u</u>
exceed	ma'w <u>enei</u>
exceedingly	(a)d <u>owwa</u>
excel	ma'w <u>enei</u>
excrete	pax. Exorement: pa: <u>x</u>
exist	wola; mire <u>c</u>
expectation	kepa <u>ju</u> ko <u>c</u>
extinguish	woli <u>dey</u> i
eye	mata-i. Eyebrow: fäti; eyelash: medale ri matai; eyelid: bo-i; (mäs; coco (T); pupil, varo'at.

face	w <u>o</u> , wao-i.
faeces	pa: <u>x</u>
fall	p <u>o</u> <u>ñ</u> i(tiwo), down).
family	xairan <u>j</u>
fan	ulip <u>s</u> a
far	taiwo <u>c</u>
fast	xametanjatan
fat (adj.)	wije
father	papa-i; tama-i
fathom	-java (numeral coefficient)
fault	towa'di:. Commit a fault: vatowa'di:
fear	mataya <u>c</u>
feast	monja <u>rap</u>

feather	aga
female	fäivi
fetch	kato; virikari
ficus tree	'kirip (T)
fifteen	'dege ma ri'mou
fifty	ri'meig
fight	buk ^u
fil.	xaouleri
fin	inj; (pectoral) paar ^a ; (dorsal) inj ri wauri; (ventral) inj ri vawr ^a
find	weli
fine (n.)	tanakir
finger	xati ri pe-i
finish	bwenji; monanjo
fire	ja:fi. Fireplace: rägäri ja:fi
firewood	fävije (small); ta'mos (large)
firmament	jaulari
first	matamowar ^a
fish	i:g (n); wau (vb, with rod and hook)
fishhook	xaë
fist	kumosa
fit (auj.)	yataneki ; k ^e p ^e p ^e ka
five	rimou
flame	bwul ^u (ri ja:fi)
flesh	fitige
float (on outrigger): tam	
flower	wasiriget; taorar;(vb) s ^e araxo.
fly (n.)	rango
fly (vb.)	järi

flying fish	manjal
flying fox	wanik, xalilat; rebokel; mesu, bekerau.
flow	palejo
food	monau-; (relish with vegetables) tarie-i
foot	pasapasa ri kubwo-i
for	xayatain <u>ki</u> ; nik <u>etain<u>ki</u></u>
forehead	manjo-i
foreign	japetas
forget	mara <u>jega</u>
forgive	peitaraxo; tatara
fork	fo:k (Engl.)
forty	faig
four	fau
fourteen	'doge ma'fau
fowl	xaian
fragment	matipi
rambocia	xa'segas
friend	saru 'wa-i
friendhsip	maleal
frightened	mataya~ li'dome <u>de</u>
from	ifi
frond	ro: <u>xo</u> , pare:a (of coconut)
front	moa; in front: i mea ri
fruit	uwa
full	oul; (d) <u>ek</u> ^g
fur	ure-r

Gaff of sail	xadig <u>g</u> a
garden	ma:t (n); p <u>ra</u> (vb.)
garfish	ma:k
gather	urutar; xasuw ² (trans.)
get	kato; d <u>ø</u> bali
ghost	jaridi
gills	tape-r
girl	riweis ⁱ f <u>æ</u> ri
give	yane; vari
glad	xabaried ⁱ
glass	titis <u>r</u>
go	buwoy; ra; tiw <u>o</u> woy
god	toutub ³ ; Dios (Spanish)
good	(m)mayo; of conduct, tipanjakir, k <u>f</u> anajir, rak <u>r</u> aka
gourd	pa: <u>m</u> ugen (English 'pumpkin')
grandfather	tamar tama-i ; tamar neira-i
grandmother	dirar neira-i ; dirar tama-i
grass	'atiri. Grass skirt: junijun
grave	nibwe ri mad; rib ⁴
greedy	mas <u>yo</u>
green	tal <u>o</u> ri sirigit (= tree color); (unripe) t <u>æ</u> ti mas.
ground	masare; bw <u>ø</u> y
grow	tumur; da <u>nu</u> ; (trans.) mo' <u>t</u> erisi
guard (vb.)	xafanije; xalegije
gull (sea-)	xainiau
gun	bw <u>edi</u>
gunwale	naidir ³

Habit	jauj <u>je</u> v; moamou
hair	(of head) jän (ni sima-i); (body, or persons) metal; (of animals) ura-r.
halt	adde
hammer	jamar (English); (tatooing) ta: <u>jo</u> .
hand	pei (pa <u>a</u>); gumo-i
handle	bung <u>e</u> (-ri akis); (of basket) ja <u>r</u>
happy	faiemau; xabaried <u>i</u>
hat	p <u>o</u> line-i
hatch	maton <u>i</u> (intr.)
hate	u'su; dewwa.
haul (nets)	(y)ato
have	kamasu
he	i: <u>e</u>
head	fa'diki
hear	yauuterini; lenoyon
heart	tipe-i; yetipe-i; waruku-i
heavy	sau; sar
heel	piripin ni kubwe-i
help	päri; tapatapa
hen	xaian <u>ä</u> ivi
here	ikja; i'ya
hibiscus	xirif <u>ö</u> i
hide	yamayo
high	ta'yi: <u>et</u> ; (of time) bul.
hillock	boba (T)
hip	tarigi, xoxatiligu-
history	titinap e t <u>ö</u> ü
hit	rari; pirigi.

hoist	towetaki
hold	yadi; kamase
hole	jeramara-r; bu'lobul; (in ground) rib ^w ; (in lobe of ear) toutou
holy	lia; matayataya (= fearful)
honor (vb.)	xapare:je
hook	xaa (for fish)
hope	kioyo (vb.); kepanjoko (n.)
hot	bwes
house	im (imwe-i); (for pig) rotu.
how	feita; me'ta me.
how many	fitouw?
hull	pedur (of ship, itsbody)
hundred	doboyje
hungry	na:y i iduŋ
hurry	xamatanya
husband	li (mar ^u); mar ^u
husk	pejjón, pøal (of coconut)

I	na:ŋ I also na:ŋ ^u saka
if	na; uni; ūni me; e we me (See Grammar pp. 43, 45.)
illiberal	čmuik
imitate	xaduer
in	rani; i; ni;
increase	yappa (vb.trans.)
insect	man ni fatari
inside	iran. From inside; ma iran (ni)
instruct	yaŋje; yeledekiki:je.
iron	palan

island	färøje; tavaø. Ocean side of island; ugug.
Japan	Xapan
jaw	ete-i
jellyfish	ta:t; rimoton
joint	pøruña (in bamboo)
journey	waije
judge	xatikøt (vb.)
jump	rut ^u ; (down) rutiwo; (up) rutaye; (about) rummut.
jungle	faruworewor
just	saka, e.g. just one, deusaka.
Kernel	fala ri mæ (of breadfruit)
kill	rije; faini
kind (n.)	matamat; (adj.) e umayo 'pono-i ; (kindness) wavawawa.
kindle (fire)	xato'rotayo; yatoyo
king	ta'mor (=chief)
kingfish	tagadik (T.)
kiss	faidanji
knee	sama:r ^a bukage-i
knife	wadei
know	kara; not know: tai kara, tø kara; (know how to) lepayau
knuckle	seyanji- (T.)
Labia	ba:r ^a (labia majora); fikk, feki-r (minora)
ladder	xatautave
lamp	lam (English); doulaø (of cypraea shell)
land	iløita (near sea); masare, arain (earth); (as against village) fafia; (to land from ship) taatave.

language	rama
late	so'watok.
laugh	(m)meri; (make laugh) xadawwi
lazy	so'alau
lay (egg)	betatiwo
lead (vb)	yakapannara
leader	xœ :rutitin; yatiro
leaf	un sirigit; (of pandanus) man; (of coconut) panna
learn	kau
leave	tawatāŋi (a place)
left	(adj.) kurusegi; (remaining) e wola.
leg	kubwe-i
legend	titinapa; xatinapa
lemon	guruguru
liberate	mo'tara
lie	(fals-hood) yosoa
life	fada
lift	lo; lolo; loki
light	puro'ri:er (not dark); daylight: weledaikī; (weight) pär ^e (of wind) veretie
lightning	fidi'e:r; 'marupi
like	we (adv.); m'asa'ri: (vb.); T. tiperi (vb.)
limestone	ma:l; bec ^e
line	(fishing) jao (ri i:g); bwao
lip	tiri jawa-i; mata ri jawa-i
listen	yaduterini; longoyon
little	'xappari; a little: te:ta; fatə:tə
live	mire; fada
lizard	kamaser; udiri

lobster	əl
loinclath	pari-ei
longer	jerai. No longer: towai para. Long ago: moduwe; sapitaker
look (at)	yanaranji; maja; meali. Look after: valeki:je Look for: kupe(ti)
loom (n.)	wäsi; tɒl.
lose	pujarau
louse	ə:d
love	yamamat; wavawawa; ta'bwe; efite (tipei).
luck (good)	welimamat
lunoh	yataleta
lungs	juae-i

Machine	masi:n (English)
mad	bus; calibarau
make	fiteki. made of...: sufanjani
Malay apple	fariep
male	mare; marumare
man	jälimat; mar ^t
manner	kamar
many	pipie; saurapa
marry	li
mast	xaæda
masticate	rungci
mat	i _{əp} ; giri; jado; so:b ^t
meaning	nifa-r
measure	sigel
meat	vitigo

medicine	tafei
meet	welifanani
mercy	valofalofa; fay <u>pa</u>
method	kamar
midday	rotoijet; midday meal: yataleta
midnight	nukorapa ri boj
millipede	lipavar
miserable	(k) ja valofalofa
mistake	tawel (to make a mistake)
mix	sare (solid and liquid)
model	xa'wewe
money	mane (English)
month	ma'ama
moon	ma'ram
morning	nimarei. Morning Start: fidilia:r.
mosquito	ram ^u . Mosquito net: imwe ri ram ^u .
moss	rum
mother	neira-i; di-n
mountain	dø:gaje
mouse	xois
moustache	vamo-i
mouth	jawa-i
much	pipig; saurapa; (adv.) dewwa, faia.
mud	mesa'yapwiri
mussel	pirc; sa;k; puari
my	jai. Grammar pp. 14 ff.

Nail	(iron) siren; (vb.) sifarej ^a ri; (finger) gi ri pe-i; (toe) gi ri kubwe-i.
name	ite-i; (vb.) iteitanari.
nautilus	a'megaber (T)
navel	buto-i; moto-i.
near	rágár ^a ; xalcp pa-
neck	újc-i; sapi ri újci
necklace	ma:l; widoki
need	lawea
needle	jau
n t	u:g; soa
new	taivphu
night	nibon
nine	ti'waou
nineteen	'dege ma ti'wou
ninety	tiweig
nipple	tøt
no	na'weri
node	(of bamboo) pøruna
noise	(make a noise) soloj
none	c tai wola
noon	rotojet
north	icvein
nose	baut-i; (alae) bøke; (septum) jor ^a baut-i.
nostril	ron ni baut-i
not	tai, tei.
nothing	tai dea xapiteki
notice (vb.)	kalekije
now	i'gera

Ocean	tati; matawo
odor	bøa
of	ri, ni
offend	xatowa'di; tipar
offer	faikii Offering: rimifaiki
oil (coconut)	risu; røi; jaløm
old	bwedi (things); mara'enapp (man); arparap (woman); iiegi (persons of either sex)
on	wao ri...; usa ri...; rani. From on: ma wao ri...; ma usa ri...
one	deu. See Grammar p. 33.
only	xara, fara (adv.); daidemar ^a (adj.)
open	dugiek (adj.); falagiri (vb. tr.); dugi (vb. tr.)
or	xale
our	jas, jamemi, etc. Grammar p. 14 ff.
outrigger	ta:m; (boom) kiau.
outside	irägar.
oven	um
pae (n.)	-gibwa ^a (as numeral suffix)
padule	fatar (of canoe)
paint	pegn (Eng. lish)
Palau Is.	Pannøa
palm	iru (coconut palm)
pandanus	fas; bøva
papaya	babai
part	pata-r; sa:u

pass by	tauw <u>p</u> ijanani (each other)
passage in reef	tauw
path	ja:ra
peace	ma'ruje'ruje
peck	tey <u>e</u> a (of bird)
penance	parimara <u>o</u>
pencil	pensil (English)
penis	gu:le-i
people	jälimat
perform	duku (bring to pass)
perhaps	xale; kukur
permit	qutaye
person	jälimmat
perspiration	maoraor
pick	jati (coconuts and breadfruit); ilili, laga (pick up).
picture	jau <u>n</u> a
piece	pata-r; sa:u
pig	peig (English)
pigeon	klop <u>e</u> (fruit dove); 'rifolox
pillow	uruna
pinch	faliyije
piteous	kialofalofa
pity	fay <u>p</u> u (n.); verbs: fayava; menafay <u>p</u> u
place	nie...; renie-i; faraje
placenta	es (T)
plait	ādodaje; faidvadi
plant	'fatox (n.); doxudat (T); mo'terisi (vb.tr.)
play	kakam

pluck	iredi
pole	vau (n. and vb., for canoe or fishing)
porpoise	lesik
possess	kamasu. Possession: xapitek ⁱ
post	dal
pot	iranjari
pound (vb.)	āpu; pao.
power	pōu
praise	yapinapina; jautake; pupule-i.
pray	si'pesip ^e
pregnant	faru'bar
preparation	yawerewere (also "prepare")
press down	tini'tiwo
pretty	fi'sirayo
price	parajen
priest	padre (Spanish)
prison	kara'bus (Pigdin English)
Protestant	prtote'stan (English)
proud	tagat (tipa-r)
pull	javidi; ul; iredi (fruit). Pull out: ulawoy
pulley for sail	renie ri ulal
punish	xatama:a
punishment	yamama:a
pure	fakea; safat
purpose	nifa-r
push	titi; tinije
put	ite--; itayo; itetivo; itenajo; (put on clothes) vaduva- du; (on table, etc.) iteitetagi.

put <u>definition</u>	job ^a
puzzle	rau
quarter	fapat; -fou (numeral suffix)
question (vb.)	xadije
quiet	bavaðøgisisisi; tawaititi
quickly	xama'tanja'tanja
Rafter	fa'vatu; wau; wøu
rain	u:tä
rainbow	vayäm
raise	towetaki
rat	xeis
raw	jawat
ray (fish)	fäi
razor	wa'rais
reach	see <u>tonwa</u> , reaching a place.
read	yapawø
reason	nifa-r
red	quasa
reef	mtau; o:s; (edge) jäkian
reject	jaenjanjakiri
reliable	matavase
relish	tarie-i (a relish to food)
remember	menije
remind	yanafije
remove	yedima; yaitete
repentance	xadørufun ni tip

resin	bu:n (T)
respect	walckije; kiaparui; matayutaya
rest (vb.)	yadodoile
reverence (vb.)	matayutaya
rib	siric-i (S); carie-i (P)
rice	rais (English)
rich	teitei
ringpole	unju (of house)
riddle	rau
right	kurumala-r (side)
ring (n.)	raigje
rinse	w̄csi
ripe	mas
rise	tayasi (of sun or moon); d̄taye (of person)
road	ja:ra
roast (vb.)	upd̄p̄rp̄
rock	poyō (vb.); fadi (n.)
roll	marato (vb. intr.); xatap̄ru (vb. tr.)
roof	wo ri im; (vb.) fatafata im
room	rum ^u (English)
rooster	xaian <u>e</u> mar ^u
root	sapi; (pandanus aerial root) uāu ri fas
rope	karoxaro; xo:s ^a
rub	jata:ta
rudder	fati:r
run	xcita; tal.

Sacrifice (n)	rimifaiki
sad	faxphi; faxphi
sail	a:ja (n.); talaik ⁱ (vb.)
saliva	saru n: jawa-i
same	ave:ja; towai 'wari
sand	pi
sardine	'tirimo (sp.)
sated	ma:t
satisfactory	maravo
sake	yaruru; (save up) ri'kiriki
saw	so:a (n., English); lele.
say	apl ^{it}
scale	ura-ra (of fish)
school	sku:l (English)
scissors	katem (English)
scrape	xatig (coconut)
scratch	k ^r igeri
scrotum	dc-i
sea	ta:ti; matawo
seaweed	rum
section	pata-r
see	batty ^o ; kane; uwcamweja (look at)
seed	fadphi; bekiran.
seek	kupe(ti)
sell	bayoyo parajeri
semon	wet; ra'rourou
senā	kurphi
sennit	karoxaro
separate	fatāni

set	t <u>ar</u> o (of sun and moon); <u>toti-</u> (put)
seven	fi'du
seventeen	'de <u>ge</u> ma fi'du
seventy	fi'dig
several	pale <u>l</u>
sew	te <u>idi</u>
shade (n.)	ri <u>vare</u>
shadow	bu <u>gaje</u> ; ja <u>nja</u> ; (person's) <u>ŋpn</u> .
shallow	pete
shame	ma
shark	pay <u>o</u>
shell	p <u>øru:n</u> (sea)
shin	me <u>se</u> ri kubwe-i
shine	tire <u>waa</u>
ship	wa
shoot	in (of banana); bwedi (vb., fire a gun)
short	mo <u>so</u>
shoulder	cia:re <i>-i</i> ; (shoulderblade) ub <u>ø</u> a
show (vb)	vanaya
shut	(vb.) ti; (adj.) tie <u>k</u> i, tie <u>x</u>
sick	metak <i>l</i> po'u <u>v</u> ; sick people: lei mare ta'ma.
side	ŋas <u>a</u>
sign (n.)	japa'pala
silent	bava <u>apø</u> gisisi; tawaititi
sing	si' <u>n</u> eni
sister	meanja-i
sit	mire; matotiw <u>o</u>
six	wo'r <u>ou</u>

sixteen	'dege ma wo'rou
sixty	wo'rig
skin	gjin; rag <i>i</i>
skirt (grass)	job; junijunji
sky	ranji
slander (vb.)	nugugu
slap	'piligi
sleep	määl
sleeve	mese ri u:v ^a
slice (n.)	mari'virivi; (vb.) palije
sling (n.)	γac (T)
small	hapara
smell	tphu (Vb.tr.); bpu (n.)
smoke	burovo ri jaf (n.)
snake	'rabut ^o (seasnake)
sneeze	moäi
soft	mososolu
sole (foot)	fara ri kubwe-i
some	palal
son	rau-r mar ^a
song	si'njeni
soon	fa'too:t
sort (n.)	matamat
sour	xa:l
south	jpl
space (vb.)	fayphyra; xaru
speak	dpl ^a ; 'titiro; u:je. Speak to: xauje
spear	xato; fish spear: jateau; xadik; l:ipok
speech	jarola-i

spell	spe:r (English, to spell a word)
spider	dawa'ala; (web) ri
spirit	toutub ^o ; ηʃn
spit	(m)mut (vb.); jau (vb)
spittle	sara ni jawa-i
spoil	xatowa'di:
sponge	ar
sppon	i'ti:t; siriwoŋ
spouse	li
squid	ŋji:tu; xare'xi:t
stand	aøtave
star	fidi
start	sapi (n.); spairije (vb. tr.)
startle	lød
stay	mire
steal	pi'laf
steer	'xa:xo; fatär
stem	vaivai·ri fatox (of plant)
still	siveri (adv., yet)
stir fire	tovoi
stomach	dic-i; ube-i; warube-i
stone	fadi
store	søto:a (English)
storm	jaæ ri ja:l; xalaen
story	titinapa
strengthen	yappaŋpari
strike	rari
string	karoxaro (semit); xə:s (coconut fibre)

strong	p <u>ø</u> u
successor	du <u>n</u>
suffer	irama; suffering: xairama
suffice	xou
sufficient	marayo
sggar	sakar (English)
sugarcane	sugarakein (English)
suitable	kep <u>ø</u> pp <u>ø</u>
sun	ja: <u>ro</u> ; sunrise: e tayasi ja: <u>ro</u> ; sunset: e <u>toro</u> ja: <u>ro</u> .
surface	wao (ri...)
surprised	yidi; xaluludiri
sweat	maoraor
sweet	yala
weetheat	xamaile-i
sweet potato	kumiet
swi ^t	ma: <u>la</u>
swim	java ; mara
swing	xaer <u>ø</u> ur (n. and vb.)
swollen	net <u>ø</u> u
word	wadci tap
swordfish	ma: ⁱ k; tagilal

Table	tebara (English)
tabeo	matayataya (= fearful); lia (= holy)
tail	pasa-r (of fish); <u>n</u> uru pasar (of bird)
take	xasi(:to_); <u>yadare</u> ; yada, etc. Take away: <u>peiraxo</u> .
talk	rama; wanjon <u>m</u>
tall	<u>jerai</u> ; (tree) kamais
tapioca	<u>dicka</u> ; (powdered) mogomog ^o
taro	wot; species: bamogu; maru; wariki; (cooked) maru (M); (field of taro) bana <u>wot</u> .
tateo	mäk ⁱ ; xappa ri mäk ⁱ ; <u>senesen</u>
teach	yau(je); <u>yelediki:je</u> .
teacher	<u>sensei</u> (Japanese)
teaching	'inaga
tear	(paper, etc.); feini
tears	<u>senirenjir</u> ; de ni mata-i; sara ni mata-i
tell	yauje; xauje
tempt	käpan ^a
ten	<u>degetiu</u>
test	käpan ^a
than	mai. See Grammar p. 32.
that	minna; mina:ra; igeria:ra, etc. Grammar p. 16
their	ja: ^e l
there	iga'rai
these	iragara
they	<u>ile</u> , il ^e
thick	<u>xaferifar</u>
thief	lei pilaf
thigh	sapi ri kubwe-i

thing	xapiteki ⁱ
think	mənjimen; lawelawə; xasieini
thirsty	teifør; e bwesi farøvei.
thirteen	'dege ma de'ru
thirty	de'frig.
this	mere; ie
thorn	lar; kanjicir (T)
those	gar ^a ; ga'ra:r ^a
thought	lawe_
three	de'ru
throat	xaniji
throw	peita- (peitaraxo, throw away)
thunder	par ^a , pal; (vb.) e pøni pal.
thus	ya i'tena
thwart of canoe	'o:rriaawa:
tide	(low) metawa'ra; (high) buwaranor ^o .
tie	(together in a bundle) buyedi.
tired	ŋøsø; xa'sewad
to	ilofi; jakiri; matari
to-day	me i'gera; lannei
toddy	(coconut) xasi
toe	xubwe-i
together	wødu
to-morrow	waradi; (day after tomorrow) medilau
tongue	ja:ra ri ya'rāi, ('road of my food!')
to-night	bon ie
too	mo (also); saka (very)
tooth	nji

top	tab <u>e</u> ; wao; on top; wao ri; from the top of: ma us <u>a</u> ri
torn	ven <u>ir</u>
totem	xabagip <u>ø</u> g
trap	tawis (see in dictionary)
tree	'sirigit; ile
trial	käpan ^a (testing)
tridaona shell	fadu
true	tp <u>d</u>
trunk	(of tree) yaivai ri sirigit.
try, test	käpan ^a
turmeric	lanj; 'xalowa
turn	Vb. intr.) wekite <u>gi</u> ; (turn into) wekite.
turtle	wor
twelve	'dege ma luou
twenty	jeig
two	luou

Uncle	bwidi ri neira-i; bwidi ri papa-i
uncover	yasijaro; woutaro
under	ifa ri
understand	kara; (how to do) payau. Understanding: talama tipe-i
until	e da ya; e da ra toyonari; i na.
urinate	xar <u>ø</u> ir <u>ø</u> i
urine	gare-i (T)
use	boyori (n.) nifa-r

Vagina	<u>berimadava-i</u>
valley	<u>mr̥a</u>
vegetable	<u>fatox</u>
vein	(human) wa:ga; (leaf) dowa ri sa:u
very	'dowwa
village	wotawota ^a

Wait (for)	weti. Wait a minute; matemate!
wake	(intr.) wanarayo; (trans.) vanjirije
walk	fatare
wall	titi if im
want	mwasa'ri: (wish for)
war	maur
warm	rimeu bwesi ?
wash	sis; wasu; al ^e (mata); jamwairi.
wave (n.)	wau, rao; punjunau
way, road	ja:ra
we	kis; xamem
wear	vadø
weave	fadivadi; dodaje; tøtøl
web (spider)	dibuyaya
weep	tanji; tenji
west	irotoou
wet	upogu; upep
whale	lad ^o
what	mo'ta; (do what) feita.
when	nanyaet, (future) wanyaet; (relative) ifi ri mena

where	ia
which	(question) i'fa; (relative) we, na. Grammar p. 18
whiskers	aride-i
white	pweśipwesi
who	(question) itøa; (relative) we. Grammar p. 18.
why	me'ta me...?
wife	li fäivi
wild	masok (of animal, etc.)
will	tipe-i (n.)
wind	janji
wing	paur (its arm)
wisdom	talama tipe-i
wish	t ipə-i
with	iolo-
withered	batobat
witness	yatorotoro (n.)
woman	fäivi
womb	redie-r
wood	ile (firewood) fävijs, ta'mos; (soft) rat.
word	jarola-i; titin ^a
work	fitek ⁱ (n. and vb.); workman: jälimat ^a ri fitek ⁱ
world	iuarop
worried	taxarp' yøyise
worthy	yatanjeki
wrinkled	xiloyilo
wreath	farimale
write	farafra; farafje
wrong	'tai 'i:ra

yawn	mou
yaws	za'segas
yellow	tauw ^o
yes	enja
yesterday	ra'rowa
yet	siveri; not yet: t̄sa
you	(sing.) x̄ero (plural) xami.
young	tal (person)